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Harvard College Library

FROM

Henry K. Oliver,
of Salem.

9 March, 1881.

The character of Antigone is that of one who has laid aside all ordinary feelings, and is absorbed by the sole purpose of burying her brother. Her purpose, through indignation at the edict of Creon, has gained such strength, that she rejects her sister's dissuasives with harshness, treats Creon with scorn, and seems to have forgotten her espousals to Hæmon. In this way, the poet makes her stand quite alone, in the sublime attitude of a secluded virgin, enabled, by the power of affection, to oppose the whole power of law and punishment. Whatever of harsh or masculine appears in her conduct is owing to her highly excited feelings; for her native disposition was conceived of as exquisitely tender and feminine; if we may judge from the subdued tone of her last song just before her death, and from that beautiful line

οὔτοι συνίθειν, ἀλλὰ συμφιλεῖν ἔφυν,

and if we may suppose the Antigone of the *Œdipus Coloneus* and the Antigone of this play to be one and the same in the groundwork of their character.

The part, which the chorus acts in this play, deserves a few remarks. Just before the death of Antigone, instead of sympathizing with her, they reprove her boldness and passion, and bid her ascribe her death to the divine curse upon her family and to her own inconsiderateness. Now, on the theory that the chorus is "the ideal representative of the spectators," and holds the balance of impartiality in its hands, the question arises, how the poet regarded the measures of Antigone, and meant to have others regard them. Boeckh supposes, that he would have her blamed, and goes so far as to call the evil effects of inconsiderateness in her case and Creon's, the moral of the play. But his arguments would make the moral of almost every play in the Greek language the same. The truth seems to be, that the chorus,

con
thr
act
Th
con
cri
Cr
itie
tin
un
fro
dis
son
pro
is.
the
has
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to i
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tim

same year for the date of the play with Seidler, or upon the fourth of Olymp. 84 with Süvern. With regard to these dates, Seidler has written a satisfactory dissertation, reprinted in the third edition of Hermann's *Antigone*. To this Boeckh of Berlin replied in the transactions of the Berlin Academy for 1824, and maintained Olymp. 84, 3. to be the true date, as Petit, Bentley, and Musgrave had done before him. Seidler and Hermann answered Boeckh in Hermann's third edition of this play; — the latter with a degree of asperity quite unbecoming a liberal scholar.

The text of this edition has been reprinted from that contained in W. Dindorf's *Poetæ Scenici Græci*," which in the main follows Hermann's revision. In several instances, however, the present editor has departed from Dindorf, and the reasons are either given in the notes, or may be found in standard editions of Sophocles. For the most important of these deviations, the reader is referred to verses 40, 263 (where Dindorf has *πᾶς τὸ μὴ*), 351 (*ῥέξεται*), 595, 605, 740, 858, 955, 975, 1140 (*καὶ νῦν* for *καὶ νῦν*), 1146 (*πνεύοντων* for *πνεύοντων*), 1344.

Besides the well-known notes of Brunck, Musgrave, Erfurdt, and Hermann (who in his third edition, Leipsic, 1830, has changed some of his views), I have reaped considerable benefit from the remarks of Boeckh upon this play, inserted among the papers of the Historic and Philological Class of the Berlin Academy for 1828, and printed in 1831. A copious edition of this play, prepared by Wex of Schulpforte, appeared in two volumes in 1828 and 1831, at Leipsic. This editor has united the notes of the most esteemed commentators with his own; but I regret that a copy from Germany reached me too late to be of much use. The English school editions of Trollope and Brasse contain little that is both useful and new.

In preparing notes for students on such an author as Sophocles, an editor finds it difficult to fix limits beyond

which he may
brevity. On the
611, 857 *et seq*
sion ; and the
to a great diff
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very extensive
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on either hand
this departmen

August, 1835.

In this second
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was erroneous
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tioned above,

nigsberg, 1835, 2 vols.) and by Wunder in his edition of
this play (Gotha and Erfurdt, 1835.) To this latter scholar
particularly, who appears to have been long engaged in
studying and teaching Sophocles, I must acknowledge my
great obligations. The text has been altered in a number
of instances : — the reasons for these alterations, where not
given in the notes, may be found in Wunder's or some pre-
vious edition. A few changes have been made in the de-
scription of the metres, especially of those in the last
chorus.

Yale College, New Haven,
November 9th, 1840.

ANTIGONE.

ALTERATIONS AND CORRECTIONS.

Verse	4	for	οὐτ' ἄτης ἄτις,	read	οὐτ' — ἄτης ἄτις —
"	40	"	λέουσ'	"	λέουσ'
"	71	"	ἰσοία	"	ἰσῶιά
"	110	"	ῖς	"	ῖς
"	"	"	Πελοπονείσσης	"	Πελοπονείσσης
"	113	"	γᾶν ὑπερίσταν	"	γᾶν ὡς ὑπερίσταν
"	134	"	ἀντίτοσσα	"	ἀντιτύσφα
"	320	"	λάλημα	"	ἄλημα
"	357	"	αἰῶμα	"	ὑπαῖδμα
"	592	"	σύνῃ	"	σύνῃ
"	687	"	χάτις	"	χάτις
"	699	"	λαχῦν ;	"	λαχῦν ; —
"	747	"	οὐκ ἂν	"	οὐτᾶν
"	879	"	ἱερὸν	"	ἱερὸν
"	909	"	μοι παρθανόντος ἄλλος	"	μοι, παρθανόντος, ἄλλος
"	941	"	βασιλῖδα	"	βασιληῖδα
"	970	"	ἀγχίπολις	"	ἀγχίπολις
"	975	"	ἀραχθὶν ἰγχιόν.	"	ἀραχθόντων
"	1032	"	φίρι	"	λίρι
"	1115	"	Καδμείας	"	Καδμείας
"	1122	"	μητρόπολιν	"	ἡ μητρόπολιν
"	1123	"	ταίων	"	ταυτῶν
"	1135	"	Θηβαίας	"	Θηβαίας
"	1140	"	παί τον	"	παί τῶν
"	1149	"	Διὸς	"	Ζηνὸς
"	1152	"	Θυάισιν	"	Θυάισιν
"	1254	"	δυμουμίνη	"	δυμουμίνη
"	1275	"	λιωπάτητον	"	λαυπάτητον
"	1284	"	λιμήν,	"	λιμήν .
"	1285	"	δλίπις ;	"	δλίπις,
"	1319	"	ἰγὼ ἴκαται	"	ἰγὼ σ' ἴκαται
"	1321	"	τάχιστ'	"	τάχιστ'

ΣΟΦΟΚΛΕΟΥΣ ΑΝΤΙΓΟΝΗ.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΑΝΤΙΓΟΝΗ.

ΙΣΜΗΝΗ.

ΧΟΡΟΣ ΘΗΒΑΙΩΝ ΓΕΡΟΝΤΩΝ.

ΚΡΕΩΝ.

ΦΥΛΑΞ.

ΑΙΜΩΝ.

ΤΕΙΡΕΣΙΑΣ.

ΑΓΓΕΛΟΣ.

ΕΡΤΡΑΙΚΗ.

ΕΞΑΓΓΕΛΟΣ.

ΥΠΟΘΕΣΙΣ.

Ἀποθανόντα Πολυνείκην ἐν τῇ πρὸς τὸν ἀδελφὸν μονομαχίᾳ Κρέων ἄταφον ἐκβαλὼν κηρύττει μηδένα αὐτὸν θάπτειν, θάνατον τὴν ζημίαν ἀπειλήσας. τοῦτον Ἀντιγόνη ἡ ἀδελφὴ θάπτειν πειρᾶται. καὶ δὴ λαθοῦσα τοὺς φύλακας ἐπιβάλλει χῶμα· οἷς ἐπαπειλεῖ θάνατον ὁ Κρέων, εἰ μὴ τὸν τοῦτο δρᾶσαντα ἐξεύροιεν. οὗτοι τὴν κόνιν τὴν ἐπιβεβλημένην καθάραντες οὐδὲν ἤττον ἐφροῦρουν. ἐπελθοῦσα δὲ ἡ Ἀντιγόνη καὶ γυμνὸν εὐροῦσα τὸν νεκρὸν ἀνοιμῶσασα ἑαυτὴν εἰσαγγέλλει. ταύτην ἀπὸ τῶν φυλάκων παραδεδομένην Κρέων καταδικάζει καὶ ζῶσαν εἰς τύμβον κα-
θεῖρξεν. ἐπὶ τούτοις Αἰμῶν, ὁ Κρέοντος υἱὸς, ὃς ἐμνάτο αὐτὴν, ἀγανακτήσας ἑαυτὸν ἐπισφάζει τῇ κόρῃ ἀπολομένη ἀγχόνη, Τειρεσίου ταῦτα προθεσπίσαντος· ἐφ' ᾧ λυπηθεῖσα Εὐρυδίκη, ἡ τοῦ Κρέοντος γαμετὴ, ἑαυτὴν κατασφάζει. καὶ τέλος θρηνεῖ Κρέων τὸν τοῦ παιδὸς καὶ τῆς γαμετῆς θάνατον.

ΑΡΙΣΤΟΦΑΝΟΥΣ ΓΡΑΜΜΑΤΙΚΟΥ.

Ἀντιγόνη παρὰ τὴν πρόσταξιν τῆς πόλεως θάψασα τὸν Πολυνείκην ἐφωράθη, καὶ εἰς μνημεῖον κατάγειον ἐντεθεῖσα παρὰ τοῦ Κρέοντος ἀνήρηται· ἐφ' ἣ καὶ Αἰμῶν δυσπαθήσας διὰ τὸν εἰς

αὐτὴν ἔρωτα ξίφει ἑαυτὸν διεχρήσατο. ἐπὶ δὲ τῷ τούτου θανάτῳ καὶ ἡ μήτηρ Εὐρυδίκη ἑαυτὴν ἀνείλε.

Τὸ μὲν δράμα τῶν καλλίστων Σοφοκλέους. στασιάζεται δὲ τὰ περὶ τὴν ἡρώϊδα ἱστορούμενα καὶ τὴν ἀδελφὴν αὐτῆς Ἰσμήνην, ἃς ὁ μὲν Ἴων ἐν τοῖς διδυράμβοις καταπρησθῆναι φησιν ἀμφοτέρως ἐν τῷ ἱερῷ τῆς Ἥρας ὑπὸ Λαοδάμαντος τοῦ Ἑτεοκλέους. Μίμνερμος δὲ φησι τὴν μὲν Ἰσμήνην προσομιλοῦσαν Θεοκλυμένῳ ὑπὸ Τυδέως κατὰ Ἀθηνᾶς ἐγκέλευσιν τελευτῆσαι. τὸ δὲ δράμα τὴν ἐπιγραφὴν ἔσχεν ἀπὸ τῆς παρεχούσης τὴν ὑπόθεσιν Ἀντιγόνης.

Κεῖται δὲ ἡ μυθοποιία καὶ παρ' Εὐριπίδῃ ἐν Ἀντιγόῃ· πλὴν ἐκεῖ φωραθεῖσα μετὰ τοῦ Αἰμόνος δίδοται πρὸς γάμου κοινωνίαν καὶ τίκτει τὸν Μαίμονα.

Ἡ μὲν σκηνὴ τοῦ δράματος ὑπόκειται ἐν Θήβαις ταῖς Βοιωτικαῖς. ὁ δὲ χορὸς συνέστηκεν ἐξ ἐπιχωρίων γερόντων· προλογίζονται δὲ ἡ Ἀντιγόνη· ὑπόκειται δὲ τὰ πράγματα ἐπὶ τῶν Κρέοντος βασιλείων. τὸ δὲ κεφάλαιόν ἐστι, τάφος Πολυνείκους, Ἀντιγόνης ἀναφρεῖς, θάνατος Αἰμόνος, καὶ μόρος Εὐρυδίκης τῆς Αἰμόνος μητρος. φασὶ δὲ τὸν Σοφοκλέα ἠξιώσθαι τῆς ἐν Σάμῳ στρατηγίας, εὐδοκιμήσαντα ἐν τῇ διδασκαλίᾳ τῆς Ἀντιγόνης. λέλεκται δὲ τὸ δράμα τοῦτο τριακοστὸν δεύτερον.

ΑΝΤΙΓΟΝΗ.

ΑΝΤΙΓΟΝΗ.

ὦ κοινὸν αὐτάδελφον Ἰσμήνης κάρα,
 ἄρ' οἴσθ' ὅ τι Ζεὺς τῶν ἀπ' Οἰδίου κακῶν
 ὁποῖον οὐχὶ νῶν ἔτι ζώσαιν τελεῖ;
 οὐδὲν γὰρ οὐτ' ἀλγεινὸν οὐτ' — ἄτης ἄτερ, —
 οὐτ' αἰσχρὸν οὐτ' ἀτιμὸν ἐσθ', ὁποῖον οὐ 5
 τῶν σῶν τε κάμῶν οὐκ ὅπωπ' ἐγὼ κακῶν.
 καὶ νῦν τί τοῦτ' αὖ φασι πανδήμῳ πόλει
 κήρυγμα θεῖναι τὸν στρατηγὸν ἀρτίως;
 ἔχεις τι κείσῃκουσας; ἢ σε λανθάνει
 πρὸς τοὺς φίλους στείχοντα τῶν ἐχθρῶν κακά; 10

ΙΣΜΗΝΗ.

ἔμοι μὲν οὐδεὶς μῦθος, Ἀντιγόνη, φίλων
 οὐθ' ἡδὺς οὐτ' ἀλγεινὸς ἔκετ' ἐξ ὅτου
 δυοῖν ἀδελφοῖν ἐστερήθημεν δύο,
 μιᾷ θανόντων ἡμέρα διπλῇ χερί·
 ἐπεὶ δὲ φροῦδός ἐστιν Ἀργείων στρατὸς 15
 ἐν νυκτὶ τῇ νῦν, οὐδὲν οἶδ' ὑπέρτερον,
 οὐτ' εὐτυχοῦσα μᾶλλον οὐτ' ἀτωμένη.

ΑΝΤΙΓΟΝΗ.

ἤδη καλῶς, καὶ σ' ἐκτὸς ἀνυλείων πυλῶν
 τοῦδ' οὐνεκ' ἐξέπεμπον, ὥς μόνη κλύοις.

ΙΣΜΗΝΗ.

τί δ' ἔστι; δηλοῖς γάρ τι καλχαίνουσ' ἔπος. 20

ΑΝΤΙΓΟΝΗ.

οὐ γὰρ τάφου νῶν τῷ κασιγνήτῳ Κρέων
 τὸν μὲν προτίσας, τὸν δ' ἀτιμάσας ἔχει ;
 Ἔτεοκλέα μὲν, ὥς λέγουσι, σὺν δίκῃ
 χρησθεὶς δικαίᾳ καὶ νόμῳ κατὰ χθονὸς
 ἔκρυψε, τοῖς ἔνερθεν ἔντιμον νεκροῖς, 25
 τὸν δ' ἀθλίως θανόντα Πολυνείκους νέκυν
 ἄστοισί φασιν ἐκκεκηρῦχθαι τὸ μὴ
 τάφῳ καλύψαι μηδὲ κωκῦσαί τινα,
 ἔαν δ' ἄκλαυτον, ἄταφον, οἰωνοῖς γλυκὺν
 θησαυρὸν εἰσορῶσι πρὸς χάριν βορᾶς. 30
 τοιαῦτά φασι τὸν ἀγαθὸν Κρέοντα σοὶ
 κάμοι, λέγω γὰρ κάμῃ, κηρύξαντ' ἔχειν,
 καὶ δεῦρο νεῖσθαι ταῦτα τοῖσι μὴ εἰδόσιν
 σαφῇ προκηρύξοντα, καὶ τὸ πρᾶγμ' ἄγειν
 οὐχ ὥς παρ' οὐδέν, ἀλλ' ὅς ἂν τούτων τι δρᾷ, 35
 φόνον προκεῖσθαι δημόλευστον ἐν πόλει.
 οὕτως ἔχει σοι ταῦτα, καὶ δείξεις τάχα
 εἴτ' εὐγενὴς πέφυκας εἴτ' ἐσθλῶν κακῇ.

ΙΣΜΗΝΗ.

τί δ', ὦ ταλαῖφρον, εἰ τάδ' ἐν τούτοις, ἐγὼ
 λόουσ' ἂν ἢ θάπτουσα προσθείμην πλέον ; 40

ΑΝΤΙΓΟΝΗ.

εἰ ξυμπονήσεις καὶ ξυνεργάσει σκόπει.

ΙΣΜΗΝΗ.

ποῖόν τι κινδύνευμα ; ποῦ γνώμης ποτ' εἶ ;

ΑΝΤΙΓΟΝΗ.

εἰ τὸν νεκρὸν ξὺν τῇδε κουφιεῖς χερί.

ΙΣΜΗΝΗ.

ἦ γὰρ νοεῖς θάπτειν σφ', ἀπόρρητον πόλει ;

ΑΝΤΙΓΟΝΗ.

τὸν γοῦν ἐμὸν καὶ τὸν σὸν, ἦν σὺ μὴ θέλῃς, 45

ἀδελφόν. οὐ γὰρ δὴ προδοῦς' ἀλώσομαι.

ΙΣΜΗΝΗ.

ὦ σχετλία, Κρέοντος ἀντειρηκότος ;

ΑΝΤΙΓΟΝΗ.

ἀλλ' οὐδὲν αὐτῷ τῶν ἐμῶν μ' εἶργειν μέτα.

ΙΣΜΗΝΗ.

οἷμοι· φρόνησον, ὦ κασιγνήτη, πατήρ
ὥς νῶν ἀπεχθὴς δυσκλεῆς τ' ἀπώλετο
πρὸς αὐτοφώρων ἀμπλακημάτων, διπλᾶς
ὄψεις ἀράξας αὐτὸς αὐτουργῷ χειρί·

50

ἔπειτα μήτηρ καὶ γυνή, διπλοῦν ἔπος,
πλεκταῖσιν ἀρτάναισι λωβᾶται βίον·

τρίτον δ' ἀδελφῷ δύο μίαν καθ' ἡμέραν

55

αὐτοκτονοῦντε τῷ ταλαιπώρῳ μόρον
κοινὸν κατειργάσαντ' ἐπ' ἀλλήλοιν χεροῖν.

νῦν δ' αὖ μόνᾳ δὴ νῶ λειμυμένα σκόπει
ὄσῳ κάκιστ' ὀλούμεθ', εἰ νόμον βία

ψῆφον τυράννων ἢ κράτη παρέξιμέν·

60

ἀλλ' ἐννοεῖν χρὴ τοῦτο μὲν γυναιχ' ὅτι

ἔφρυμεν, ὥς πρὸς ἄνδρας οὐ μαχομένα·

ἔπειτα δ' οὐνεκ' ἀρχόμεσθ' ἐκ κρείσσονων,

καὶ ταῦτ' ἀκούειν κατὰ τῶνδ' ἀλγίονα.

ἐγὼ μὲν οὖν αἰτοῦσα τοὺς ὑπὸ χθονὸς

65

ξυγγνώϊαν ἴσχειν, ὥς βιάζομαι τάδε,

τοῖς ἐν τέλει βεβῶσι πείσομαι. τὸ γὰρ

περισσὰ πράσσειν οὐκ ἔχει νοῦν οὐδένα.

ΑΝΤΙΓΟΝΗ.

οὔτ' ἂν κελεύσαιμ' οὔτ' ἂν, εἰ θέλοις ἔτι

πράσσειν, ἐμοῦ γ' ἂν ἡδέως δρώης μέτα.

70

ἀλλ' ἴσθ' ὅποιά σοι δοκεῖ, κεῖνον δ' ἐγὼ

θάψω. καλὸν μοι τοῦτο ποιούσῃ θανεῖν.

φίλη μετ' αὐτοῦ κείσομαι, φίλον μέτα,
 ὅσια πανουργήσας· ἐπεὶ πλείων χρόνος
 ὄν δεῖ μ' ἀρέσκειν τοῖς κάτω τῶν ἐνθάδε.
 ἐκεῖ γὰρ αἰεὶ κείσομαι· σοὶ δ', εἰ δοκεῖ,
 τὰ τῶν θεῶν ἐντιμ' ἀτιμάσας· ἔχε.

ΙΣΜΗΝΗ.

ἐγὼ μὲν οὐκ ἄτιμα ποιοῦμαι, τὸ δὲ
 βία πολιτῶν δρᾶν ἔφυν ἀμήχανος.

ΑΝΤΙΓΟΝΗ.

σὺ μὲν τάδ' ἂν προῦχοι· ἐγὼ δὲ δὴ τάφον
 χῶσους· ἀδελφῷ φιλτάτῳ πορεύσομαι.

ΙΣΜΗΝΗ.

οἴμοι ταλαίνης, ὥς ὑπερδέδοικά σου.

ΑΝΤΙΓΟΝΗ.

μή μου προτάρβει· τὸν σὸν ἐξόρθον πότμον.

ΙΣΜΗΝΗ.

ἄλλ' οὖν προμηνύσης γε τοῦτο μηδενὶ
 τοῦργον, κρυφῇ δὲ κεῦθε, σὺν δ' αὐτῶς ἐγώ.

ΑΝΤΙΓΟΝΗ.

οἴμοι· καταύδα. πολλὸν ἐχθίων ἔσει
 σιγῶς, εἰ μὴ πᾶσι κηρύξης τάδε.

ΙΣΜΗΝΗ.

θερμὴν ἐπὶ ψυχροῖσι καρδίαν ἔχεις.

ΑΝΤΙΓΟΝΗ.

ἄλλ' οἶδ' ἀρέσκουσ' οἷς μάλισθ' ἀδεῖν με χρή.

ΙΣΜΗΝΗ.

εἰ καὶ δυνήσκει γ'· ἄλλ' ἀμηχάνων ἐρᾶς.

ΑΝΤΙΓΟΝΗ.

οὐκοῦν, ὅταν δὴ μὴ σθένω, πεπαύσομαι.

ΙΣΜΗΝΗ.

ἀρχὴν δὲ θηρᾶν οὐ πρόπει τὰμήχανα.

ΑΝΤΙΓΟΝΗ.

εἰ ταῦτα λέξεις, ἐχθαρεῖ μὲν ἐξ ἐμοῦ,

ἐχθρὰ δὲ τῷ θανόντι προσκείσει δίκη.
 ἀλλ' ἔα με καὶ τὴν ἐξ ἐμοῦ δυσβουλίαν 96
 παθεῖν τὸ δεινὸν τοῦτο. πείσομαι γὰρ οὐ
 τοσοῦτον οὐδὲν ὥστε μὴ οὐ καλῶς θανεῖν.

ΙΣΜΗΝΗ.

ἀλλ' εἰ δοκεῖ σοι, στεῖχε · τοῦτο δ' ἴσθ', ὅτι
 ἄνους μὲν ἔρχει, τοῖς φίλοις δ' ὀρθῶς φίλη.

ΧΟΡΟΣ.

ἄκτις ἀελίου, τὸ κάλ- 100

λιστον, ἑπταπύλῳ φανέν

Θήβα, τῶν προτέρων φάος,

ἐφάνθης ποτ', ὃ χρυσέας

ἀμέρας βλέφαρον,

Διοκαίων ὑπὲρ ῥεέθρων μολοῦσα, 105

τὸν λεύκασπιν Ἀργόθεν *

φῶτα βάντα, πανσαγία,

φυγάδα, πρόδρομον ὀξυτέρῳ

κινήσασα χαλινῷ,

ὃς ἐφ' ἀμετέρῳ γὰρ Πολυνείκους 110

ἀρθεῖς νεικέων ἐξ ἀμφιλόγων

ὀξέα κλάζων

αἰετὸς, ἐς γᾶν ὥς ὑπερέπτα,

λευκῆς, χιόνος πτέρυγι στεγανὸς

πολλῶν μεθ' ὅπλων 115

ξύν θ' ἱπποκόμοις κορύθεσσι.

σταῖς δ' ὑπὲρ μελάθρων φονώ-

σασιν, ἀμφιχανῶν κύκλῳ

λόγχαις ἐπτάπυλον στόμα

ἔβα, πρίν ποθ' ἀμετέρων 120

αἱμάτων γένυσιν

100 — 109. = 117 — 126.

πλησθῆναί τε καὶ στεφάνωμα πύργων
πενκάενθ' "Ηφαιστον ἐλεῖν.

τοῖος ἀμφὶ νῶτ' ἐτάθη

πάταγος "Αρεος ἀντιπάλῳ

125

δυσχεῖρωμα δράκοντι.

Ζεὺς γὰρ μεγάλης γλώσσης κόμπους

ὑπερεχθαίρει, καὶ σφας ἐσιδὼν

πολλῷ ρεύματι προσνισσομένους

χρυσοῦ καναχῆς ὑπερόπτας,

130

παλτῷ ριπτεῖ πυρὶ βαλδίδων

ἐπ' ἄκρων ἤδη

νίκην ὀρμῶντ' ἀλαλάξαι,

ἀντιτύπα δ' ἐπὶ γὰρ πέσε τανταλωθεὶς

πυρφόρος ὃς τότε μαινομένα ξὺν ὀρμῇ

135

βακχεύων ἐπέπνει

ῥιπαῖς ἐχθίστων ἀνέμων.

εἶχε, δ' ἄλλα τὰ μὲν,

ἄλλα δ' ἐπ' ἄλλοις ἐπενώμα στυφελίζων μέγας

"Αρης

δεξιόσειρος.

140

ἐπὶ τὰ λοχαγοὶ, γὰρ ἐφ' ἐπὶ τὰ πύλαις

ταχθέντες ἴσοι πρὸς ἴσους ἔλιπον

Ζηνὶ τροπαίῳ πάγχχαλκα, τέλη,

πλὴν τοῖν στυγεροῖν, ὃ πατρὸς ἑνὸς

μητρός τε μιᾶς φύντε καθ' αὐτοῖν

145

δικρατεῖς λόγχας στήσαντ' ἔχετον

κοινοῦ θανάτου μέρος ἀμφω.

ἀλλὰ γὰρ ἃ μεγαλὸν νυμὸς ἦλθε Νίκα

τᾷ πολυαρμάτῳ ἀντιχαρεῖσα Θήβα,

ἐκ μὲν δὴ πολέμων

150

134 — 140. = 148 — 154.

τῶν νῦν θέσθε λησμοσύναν,
 θεῶν δὲ ναοὺς χοροῖς
 παννυχίοις πάντας ἐπέλθωμεν, ὁ Θήβας δ' ἐλε-
 λίσθων

Βάκχιος ἄρχοι.

ἀλλ' ὅδε γὰρ δὴ βασιλεὺς χώρας, 155
 Κρέων ὁ Μενοικέως, νεοχμοῖσι θεῶν
 ἐπὶ συντυχίαις χωρεῖ τινὰ δὴ
 μῆτιν ἐρέσσω, ὅτι σύγκλητον
 τήνδε γερόντων προὔθετο λέσχην, 160
 κοινῷ κηρύγματι πέμψας.

ΚΡΕΩΝ.

ἄνδρες, τὰ μὲν δὴ πόλεος ἀσφαλῶς θεοὶ
 πολλῷ σάλῳ σείσαντες ὥρθωσαν πάλιν ·
 ὑμᾶς δ' ἐγὼ πομποῖσιν ἐκ πάντων δίχα
 ἔστειλ' ἐκέσθαι, τοῦτο μὲν τὰ Δαΐτου 165
 σέβοντας εἰδὼς εὖ θρόνων αἰεὶ κράτη,
 τοῦτ' αὖθις, ἡνίκ' Οἰδίπους ὥρθου πόλιν,
 καπεὶ διώλετ', ἀμφὶ τοὺς κείνων ἔτι
 παῖδας μένοντας ἐμπέδοις φρονήμασιν.
 ὅτ' οὖν ἐκεῖνοι πρὸς διπλῆς μοίρας μίαν 170
 καθ' ἡμέραν ὦλοντο παίσαντές τε καὶ
 πληγέντες αὐτόχειρι σὺν μιᾷσματι,
 ἐγὼ κράτη δὴ πάντα καὶ θρόνους ἔχω
 γένους κατ' ἀγχιστεῖα τῶν ὀλωλότων.
 ἀμύχανον δὲ παντὸς ἀνδρὸς ἐκμαθεῖν 175
 ψυχὴν τε καὶ φρόνημα καὶ γνῶμην, πρὶν ἂν
 ἀρχαῖς τε καὶ νόμοισιν ἐντριβῆς φανῇ.
 ἐμοὶ γὰρ ὅστις πᾶσαν εὐθύνων πόλιν
 μὴ τῶν ἀρίστων ἀπτεται βουλευμάτων,
 ἀλλ' ἐκ φόβου του γλῶσσαν ἐγκλείσας ἔχει, 180

κάκιστος εἶναι νῦν τε καὶ πάλαι δοκεῖ·
 καὶ μείζον' ὅστις ἀντὶ τῆς αὐτοῦ πάτρας
 φίλον νομίζει, τοῦτον οὐδαμοῦ λέγω.
 ἐγὼ γὰρ, ἴστω Ζεὺς ὁ πάνθ' ὀρώων ἀεὶ,
 οὔτ' ἂν σιωπήσαιμι τὴν αἶτην ὀρώων 185
 στείχουσαν ἀστοῖς ἀντὶ τῆς σωτηρίας,
 οὔτ' ἂν φίλον ποτ' ἄνδρα δυσμενῇ χθονὸς
 θείμην ἐμαυτῷ, τοῦτο γιγνώσκων ὅτι
 ἦδ' ἐστὶν ἡ σώζουσα καὶ ταύτης ἐπι
 πλέοντες ὀρθῆς τοὺς φίλους ποιούμεθα. 190
 τοιοῦσδ' ἐγὼ νόμοισι τήνδ' αὖξω πόλιν,
 καὶ νῦν ἀδελφὰ τῶνδε κηρύξας ἔχω
 ἀστοῖσι παίδων τῶν ἀπ' Οἰδίου πέρι·
 Ἐτεοκλέα μὲν, ὃς πόλεως ὑπερμαχῶν
 ὄλωλε τῆσδε, πάντ' ἀριστεύσας δόρει, 195
 τάφῳ τε κρύψαι καὶ τὰ πάντ' ἐφαγνίσαι
 ἃ τοῖς ἀρίστοις ἔρχεται κάτω νεκροῖς,
 τὸν δ' αὖ ξύναιμον τοῦδε, Πολυνείκη λέγω,
 ὃς γῆν πατρώαν καὶ θεοὺς τοὺς ἐγγενεῖς
 φυγὰς κατελθὼν ἠθέλησε μὲν πυρὶ 200
 πρῆσαι κατάκρας, ἠθέλησε δ' αἵματος
 κοινοῦ πάσασθαι, τοὺς δὲ δουλώσας ἄγειν,
 τοῦτον πόλει τῇδ' ἐκκεκήρυκται τάφῳ
 μήτε κτερίζειν μήτε κωκυσαί τινα,
 ἔαν δ' ἄθαπτον καὶ πρὸς οἰωνῶν δέμας, 205
 καὶ πρὸς κυνῶν ἐδεστὸν αἰκισθέντ' ἰδεῖν.
 τοιόνδ' ἐμὸν φρόνημα. κοῦ ποτ' ἔκ γ' ἐμοῦ
 τιμὴν προέξουσ' οἱ κακοὶ τῶν ἐνδίκων.
 ἀλλ' ὅστις εὖνους τῇδε τῇ πόλει, θανῶν
 καὶ ζῶν ὁμοίως ἐξ ἐμοῦ τιμήσεται. 210

ΧΟΡΟΣ.

σοὶ ταῦτ' ἀρέσκει, παῖ Μενοικέως Κρέον,
τὸν τῇδε δύσνουν καὶ τὸν εὐμενῇ πόλει.
νόμῳ δὲ χρῆσθαι παντί πού γ' ἔνεστί σοι
καὶ τῶν θανόντων χῶπόσοι ζῶμεν πέρι.

ΚΡΕΩΝ.

ὥς ἂν σκοποὶ νῦν ᾗτε τῶν εἰρημένων.

215

ΧΟΡΟΣ.

νεωτέρῳ τῷ τοῦτο βαστάζειν πρόθεσ.

ΚΡΕΩΝ.

ἀλλ' εἴς' ἔτοιμοι τοῦ νεκροῦ γ' ἐπίσκοποι.

ΧΟΡΟΣ.

τί δῆτ' ἂν ἄλλῳ τοῦτ' ἐπεντέλλοις ἔτι;

ΚΡΕΩΝ.

τὸ μὴ 'πιχωρεῖν τοῖς ἀπιστοῦσιν τάδε.

ΧΟΡΟΣ.

οὐκ ἔστιν οὕτω μῶρος ὃς θανεῖν ἐρᾷ.

220

ΚΡΕΩΝ.

καὶ μὴν ὁ μισθός γ' οὗτος. ἀλλ' ὑπ' ἐλπίδων
ἄνδρας τὸ κέρδος πολλάκις διώλεσεν.

ΦΤΑΛΞ.

ἄναξ, ἐρῶ μὲν οὐχ ὅπως τάχους ὕπο
δύσπνους ἐκάνω κοῦφον ἐξάρας πόδα.
πολλὰς γὰρ ἔσχον φροντίδων ἐπιστάσεις,
ὁδοῖς κυκλῶν ἐμαυτὸν εἰς ἀναστροφὴν.

225

ψυχὴ γὰρ ἠὺδα πολλά μοι μυθουμένη ·
Τάλας, τί χωρεῖς οἷ μολῶν δώσεις δίκην;
τλήμον, μενεῖς αὖ; καὶ τὰδ' εἴσεται Κρέων
ἄλλου παρ' ἀνδρός; πῶς σὺ δῆτ' οὐκ ἀλγυνεῖ; —
τοιαῦθ' ἐλίσσων ἥνυτον σχολῇ ταχύς.

231

χοῦτως ὁδὸς βραχεῖα γίνεται μακρά.
 τέλος γε μέντοι δεῦρ' ἐνίκησεν μολεῖν
 σοί, κεῖ τὸ μηδὲν ἐξερῶ, φράσω δ' ὅμως.
 τῆς ἐλπίδος γὰρ ἔρχομαι δεδραγμένος, • 235
 τὸ μὴ παθεῖν ἂν ἄλλο πλὴν τὸ μόρσιμον.

Κ Ρ Ε Ω Ν.

τί δ' ἐστὶν ἀνθ' οὗ τήνδ' ἔχεις ἀθυμίαν ;

Φ Τ Λ Α Ξ.

φράσαι θέλω σοι πρῶτα τὰμαντοῦ. τὸ γὰρ
 πρᾶγμ' οὐτ' ἔδρασ' οὐτ' εἶδον ὅστις ἦν ὁ δρῶν •
 οὐδ' ἂν δικαίως ἐς κακὸν πέσοιμί τι. 240

Κ Ρ Ε Ω Ν.

εὖ γε στοχάζει κάποφράγνυσαι κύκλω
 τὸ πρᾶγμα. δηλοῖς δ' ὥς τι σημανῶν νέον.

Φ Τ Λ Α Ξ.

τὰ δεινὰ γάρ τοι προστίθησ' ὄκνον πολύν.

Κ Ρ Ε Ω Ν.

οὐκουν ἔρεῖς ποτ', εἴτ' ἀπαλλαχθεὶς ἄπει ;

Φ Τ Λ Α Ξ.

καὶ δὴ λέγω σοι. τὸν νεκρὸν τις ἀρτίως 245
 θάψας βέβηκε καπὶ χρωτὶ διψίαν
 κόνιν παλύνας κάφαγιστεύσας ἃ χροή.

Κ Ρ Ε Ω Ν.

τί φῆς ; τίς ἀνδρῶν ἦν ὁ τολμήσας τάδε ;

Φ Τ Λ Α Ξ.

οὐκ οἶδ' • ἐκεῖ γὰρ οὐτε του γενῆδος ἦν
 πληγμ', οὐ δικέλλης ἐκβολή • στύφλος δὲ γῆ 250
 καὶ χέρσος, ἀρῶξ οὐδ' ἐπημαξευμένη
 τροχοῖσιν, ἀλλ' ἄσημος οὐργάτης τις ἦν.
 ὅπως δ' ὁ πρῶτος ἡμῖν ἡμεροσκόπος
 δείκνυσι, πᾶσι θαῦμα δυσχερὲς παρῆν.
 ὁ μὲν γὰρ ἠφάνιστο, τυμβήρης μὲν οὐ, 255

λεπτὴ δ' ἄγος φεύγοντος ὥς ἐπὶ κόνις.
 σημεῖα δ' οὔτε θηρὸς οὔτε του κύνων
 ἐλθόντος, οὐ σπάσαντος ἐξεφαίνετο.
 λόγοι δ' ἐν ἀλλήλοισιν ἐρρόθουν κακοί,
 φύλαξ ἐλέγχων φύλακα, καὶ ἐρίγνετο 260
 πληγὴ τελευτῶσ', οὐδ' ὁ κωλύσων παρῆν.
 εἷς γάρ τις ἦν ἕκαστος οὐξειργασμένος,
 κούδεις ἑναργῆς, ἀλλ' ἔφευγε μὴ εἰδέναι.
 ἦμεν δ' ἔτοιμοι καὶ μύδρους αἶρειν χεροῖν,
 καὶ πῦρ διέρπειν, καὶ θεοὺς ὀρκωμοτεῖν 265
 τὸ μῆτε δρᾶσαι μῆτε τῷ ξυνειδέναι
 τὸ πράγμα βουλευσάντι μῆτ' εἰργασμένῳ.
 τέλος δ' ὅτ' οὐδὲν ἦν ἐρευνῶσιν πλέον,
 λέγει τις εἷς, ὃς πάντας ἐς πέδον κάρα
 νεῦσαι φόβῳ προὔτρεψεν. οὐ γὰρ εἶχομεν 270
 οὔτ' ἀντιφωνεῖν οὔθ' ὅπως δρῶντες καλῶς
 πράξαιμεν. ἦν δ' ὁ μῦθος ὥς ἀνοιστέον
 σοὶ τοῦργον εἶη τοῦτο κούχῃ κρυπτέον.
 καὶ ταῦτ' ἐνίκα, καὶ μὲ τὸν δυσδαίμονα
 πάλος καθαιρεῖ τοῦτο τὰγαθὸν λαβεῖν. 275
 πάρειμι δ' ἄκων οὐχ ἑκοῦσιν, οἷδ' ὅτι.
 στέργει γὰρ οὐδεὶς ἄγγελον κακῶν ἐπῶν.

ΧΟΡΟΣ.

ἄναξ, ἐμοί τοι μὴ τι καὶ θεήλατον
 τοῦργον τόδ' ἢ ξύννοια βουλεύει πάλαι.

ΚΡΕΩΝ.

παῦσαι, πρὶν ὀργῆς καὶ μεσιῶσαι λέγων, 280
 μὴ 'φευρεθῆς ἄνους τε καὶ γέρον ἅμα.
 λέγεις γὰρ οὐκ ἀνεκτὰ, δαίμονας λέγων
 πρόνοϊαν ἴσχειν τοῦδε τοῦ νεκροῦ πέρι.

πότερον ὑπερτιμῶντες ὥς εὐεργέτην
 ἔκρυπτον αὐτὸν, ὅστις ἀμφικίονας 285
 ναοὺς πυρώσων ἦλθε ἀναθήματα
 καὶ γῆν ἐκείνων καὶ νόμους διασκεδῶν ;
 ἢ τοὺς κακοὺς τιμῶντας εἰσορᾷς θεοὺς ;
 οὐκ ἔστιν. ἀλλὰ ταῦτα καὶ πάλαι πόλεως
 ἄνδρες μόλις φέροντες ἐρρόθοιεν ἐμοί, 290
 κρυφῇ κάρᾳ σείοντες · οὐδ' ὑπὸ ζυγῷ
 λόφον δικαίως εἶχον, ὥς στέργειν ἐμέ.
 ἐκ τῶνθε τούτους ἐξέπίσταμαι καλῶς
 παρηγμένους μισθοῖσιν εἰργάσθαι τάδε.
 οὐδὲν γὰρ ἀνθρώποισιν οἶον ἄργυρος 295
 κακὸν νόμισμ' ἔβλαστε. τοῦτο καὶ πόλεις
 πορθεῖ, τόδ' ἄνδρας ἐξανίστησιν δόμων·
 τόδ' ἐκδιδάσκει καὶ παραλλάσσει φρένας
 χρηστὰς πρὸς αἰσχροὺς πράγμαθ' ἴστασθαι βροτῶν·
 πανουργίας δ' ἔδειξεν ἀνθρώποις ἔχειν 300
 καὶ παντὸς ἔργου δυσσέβειαν εἰδέναι.
 ὅσοι δὲ μισθαρνοῦντες ἤνυσαν τάδε,
 χρόνῳ ποτ' ἐξέπραξαν ὥς δοῦναι δίκην.
 ἀλλ' εἵπερ ἴσχει Ζεὺς ἔτ' ἐξ ἐμοῦ σέβας,
 εὖ τοῦτ' ἐπίστασ', ὅρκιος δέ σοι λέγω, 305
 εἰ μὴ τὸν αὐτόχειρα τοῦδε τοῦ τάφου
 εὐρόντες ἐκφανεῖτ' ἐς ὀφθαλμοὺς ἐμοὺς,
 οὐχ ὑμῖν "Αἰδης μῦθος ἀρκέσει, πρὶν ἂν
 ζῶντες κρεμαστοὶ τήνδε δηλώσῃθ' ὕβριν,
 ἵν' εἰδότες τὸ κέρδος ἔνθεν οἰστέον 310
 τὸ λοιπὸν ἀρπάξῃτε, καὶ μάθῃθ' ὅτι
 οὐκ ἐξ ἅπαντος δεῖ τὸ κερδαίνειν φιλεῖν.
 ἐκ τῶν γὰρ αἰσχυρῶν λημμάτων τοὺς πλείονας

ἀτωμένους ἴδοις ἂν ἢ σεσωσμένους.

Φ Τ Λ Α Ξ.

εἰπεῖν τι δώσεις ; ἢ στραφεῖς οὕτως ἴω ;

315

Κ Ρ Ε Ω Ν.

οὐκ οἶσθα καὶ νῦν ὥς ἀνιαρῶς λέγεις ;

Φ Τ Λ Α Ξ.

ἐν τοῖσιν ὧσιν ἢ 'πὶ τῇ ψυχῇ δάκνει ;

Κ Ρ Ε Ω Ν.

τί δὲ ῥυθμίζεις τὴν ἐμὴν λύπην ὅπου ;

Φ Τ Λ Α Ξ.

ὁ δρῶν σ' ἀνιᾷ τὰς φρένας, τὰ δ' ὦτ' ἐγώ.

Κ Ρ Ε Ω Ν.

οἴμ' ὥς ἄλημα δῆλον ἐκπεφυκὸς εἶ.

320

Φ Τ Λ Α Ξ.

οὔκουν τό γ' ἔργον τοῦτο ποιήσας ποιέ.

Κ Ρ Ε Ω Ν.

καὶ ταῦτ' ἐπ' ἀργύρῳ γε τὴν ψυχὴν προδοῦς.

Φ Τ Λ Α Ξ.

φεῦ·

ἢ δεινὸν ᾧ δοκεῖ γε καὶ ψευδῇ δοκεῖν.

Κ Ρ Ε Ω Ν.

κόμπευε νῦν τὴν δόξαν· εἰ δὲ ταῦτα μὴ

φανεῖτέ μοι τοὺς δρῶντας, ἐξερεῖθ' ὅτι

325

τὰ δειλὰ κέρδη πημονὰς ἐργάζεται.

Φ Τ Λ Α Ξ.

ἀλλ' εὐρεθείη μὲν μάλιστ'· εἰ δέ τοι

ληφθῇ τε καὶ μὴ, τοῦτο γὰρ τύχη κρινεῖ,

οὐκ ἔσθ' ὅπως ὅψει σὺ δεῦρ' ἐλθόντα με.

καὶ νῦν γὰρ ἐκτὸς ἐλπίδος γνῶμης τ' ἐμῆς

330

σωθεὶς ὀφείλω τοῖς θεοῖς πολλὴν χάριν.

Χ Ο Ρ Ο Σ.

πολλὰ τὰ δεινὰ, κοῦδέν ἄν-

332 — 342. = 343 — 353.

θρώπου δεινότερον πέλει.
 τοῦτο καὶ πολιοῦ πέραν
 πόντου χειμερίῳ νότῳ 335
 χωρεῖ, περιβρυχίοισιν
 περῶν, ὑπ' οἷσμασιν,
 θεῶν, τε τὰν, ὑπερτάταν, Γᾶν
 ἄφθιτον, ἀκαμάταν ἀποτρύεται,
 ἱλλομένων ἀρότρων ἔτος εἰς ἔτος, ἱππεῖῳ γένει
 πολεῦον. 340
 κουφονόων τε φῦλον ὄρ- 343
 νίθων, ἀμφιβαλὼν ἄγει,
 καὶ θηρῶν ἀγρίων ἔθνη, 345
 πόντου τ' εἰναλίαν φύσιν
 σπεύραισι δικτυοκλώστοις,
 περιφραδῆς ἀνῆρ·
 κρατεῖ δὲ μηχαναῖς, ἀγραύλου
 θηρὸς ὄρεσσιβάτα, λασιανύχενά θ' 350
 ἵππον ὑπάρξεται ἀμφίλοφον ζυγὸν, οὐρείον τ' ἀκ-
 μῆτα ταῦρον. 353
 καὶ φθέγμα καὶ ἀνεμόεν
 φράνημα καὶ, ἀστυνόμους 355
 ὄργας, ἐδιδάξατο καὶ δυσαύλων
 πάγων, ὑπαίθρεια καὶ
 δύσομβρα φεύγειν βέλη,
 παντοπόρος· ἀπορος ἐπ' οὐδὲν ἔρχεται 360
 τὸ μέλλον· Αἶδα μόνον
 φεῦξιν, οὐκ ἐπάρξεται·
 νόσων δ' ἀμηχάνων
 φυγὰς, ξυμπέφρασται.

354 — 364. = 365 — 375.

σοφόν τι τὸ μηχανόεν 365
 τέχνας ὑπὲρ ἐλπίδ' ἔχων
 ποτὲ μὲν κακὸν, ἄλλοτ' ἐπ' ἐσθλὸν ἔρπει.
 νόμους παρείρων χθονὸς
 θεῶν τ' ἔνορκον δίκαν,
 ὑψίπολις ἄπολις, ὅτῳ τὸ μὴ καλὸν 370
 ξύνεστι, τόλμας χάριν.
 μήτ' ἐμοὶ παρέστιος
 γένοιτο μήτ' ἴσον
 φρονῶν ὅς τὰδ' ἔρδει. 375
 ἐς δαιμόνιον τέρας ἀμφινοῶ
 τόδε, πῶς εἰδὼς ἀντιλογήσω
 τήνδ' οὐκ εἶναι παῖδ' Ἀντιγόνην.
 ὦ δύστηνος
 καὶ δυστήνου πατρὸς Οἰδιπόδα, 380
 τί ποτ'; οὐ δὴ πον σέ γ' ἀπιστοῦσαν
 τοῖς βασιλείοισιν ἄγουσι νόμοις
 καὶ ἐν ἀφροσύνῃ καθελόντες;

ΦΤΛΑΞ.

ἦδ' ἔστ' ἐκείνη τοῦργον ἢ ἔχειργασμένη·
 τήνδ' εἵλομεν θάπτουσιν. ἀλλὰ ποῦ Κρέων; 385

ΧΟΡΟΣ.

ὅδ' ἐκ δόμων ἀπορῶς εἰς δέον περᾷ.

ΚΡΕΩΝ.

τί δ' ἔστι; ποία ξύμμετρος προὔβην τύχη;

ΦΤΛΑΞ.

ἄναξ, βροτοῖσιν οὐδέν ἐστ' ἀπώμοτον.
 ψεύδει γὰρ ἢ πίνοια τὴν γνώμην· ἐπεὶ
 σχολῇ γ' ἂν ἤξειν δεῦρ' ἂν ἐξηύχουν ἐγὼ, 390
 ταῖς σαῖς ἀπειλαῖς, αἷς ἐχειμάσθην τότε.

ἀλλ' ἡ γὰρ ἐκτὸς καὶ παρ' ἐλπίδας χαρὰ
 ἔοικεν ἄλλῃ μῆκος οὐδὲν ἡδονῇ,
 ἦκω, δι' ὄρκων καίπερ ὦν ἀπώμοτος,
 κόρην ἄγων τήνδ', ἥ καθευρέθη τάφον 395
 κοσμοῦσα. κλήρος ἐνθάδ' οὐκ ἐπάλλετο,
 ἀλλ' ἔστ' ἐμὸν θοῦρμαιον, οὐκ ἄλλον, τόδε.
 καὶ νῦν, ἄναξ, τήνδ' αὐτὸς, ὥς θέλεις, λαβὼν,
 καὶ κρῖνε καξέλεγχ'. ἐγὼ δ' ἐλεύθερος
 δίκαιός εἰμι τῶνδ' ἀπηλλάχθαι κακῶν. 400

Κ Ρ Ε Ω Ν.

ἄγεις δὲ τήνδε τῷ τρόπῳ πόθεν λαβὼν ;

Φ Τ Λ Α Ξ.

αὕτη τὸν ἄνδρ' ἔθαπτε. πάντ' ἐπίστασαι.

Κ Ρ Ε Ω Ν.

ἦ καὶ ξυνίης καὶ λέγεις ὀρθῶς ἃ φῆς ;

Φ Τ Λ Α Ξ.

ταύτην γ' ἰδὼν θάπτουσαν ὃν σὺ τὸν νεκρὸν
 ἀπεῖπας. ἄρ' ἐνδηλα καὶ σαφῇ λέγω ; 405

Κ Ρ Ε Ω Ν.

καὶ πῶς ὁράται καπίληπτος ἡρέθη ;

Φ Τ Λ Α Ξ.

τοιοῦτον ἦν τὸ πρᾶγμ'. ὅπως γὰρ ἠχομέ
 πρὸς σοῦ τὰ δειν' ἐκεῖν' ἐπηπειλημένοι,
 πᾶσαν κόνιν σήραντες ἦ κατεῖχε τὸν
 νέκυν, μυδῶν τε σῶμα γυμνώσαντες εὔ, 410
 καθήμεθ' ἄκρων ἐκ πάγων ὑπῆνεμοι,
 ὁσμὴν ἀπ' αὐτοῦ μὴ βάλῃ πεφευγότες,
 ἐγερετὶ κινῶν ἄνδρ' ἀνὴρ ἐπιρρόθοις
 κακοῖσιν, εἴ τις τοῦδ' ἀφειδήσοι πόνου.
 χρόνον τάδ' ἦν τοσοῦτον, ἔς τ' ἐν αἰθέρι 415

μέσῳ κατέστη λαμπρὸς ἡλίου κύκλος
καὶ καὺμ' ἔθαλπε · καὶ τότε' ἐξαίφνης χθονὸς
τυφῶς αἰείρας σκηπτὸν, οὐράνιον ἄχος,
πίμπλησι πεδίον, πᾶσαν αἰκίζων φόβην
ὔλης πεδιάδος, ἐν δ' ἐμεστώθη μέγας 420
αἰθῆρ · μύσαντες δ' εἶχομεν θείαν νόσον.
καὶ τοῦδ' ἀπαλλαγέντος ἐν χρόνῳ μακρῷ,
ἡ παῖς ὁράται, κἀνακωκύει πικρᾶς ·
ὄρνιθος ὅξυν φθύγγον, ὥς ὅταν κενῆς
εὐνῆς νεοσσῶν ὄρφανὸν βλέψη λέχος · 425
οὕτω δὲ χαῦτη, ψιλὸν ὥς ὁρᾷ νέκυν,
γόοισιν ἐξώμωξεν, ἐκ δ' ἀράς κακὰς
ἤρᾳτο τοῖσι τοῦργον ἐξεργασμένοις.
καὶ χερσὶν εὐθύς διψίαν φέρει κόνιν,
ἐκ τ' εὐκροτήτου χαλκέας ἄρδην πρόχου 430
χοαῖσι τρισπόνδοισι τὸν νέκυν στέφει.
χῆμεῖς ἰδόντες ἰέμεσθα, σὺν δέ νιν
θηρώμεθ' εὐθύς οὐδὲν ἐκπεπληγμένην ·
καὶ τὰς τε πρόσθεν τὰς τε νῦν ἡλέγχομεν
πράξεις · ἄπαρνος δ' οὐδενὸς καθίστατο, 435
ἀλλ' ἠδέως ἔμοιγε ἀλγεινῶς ἄμα.
τὸ μὲν γὰρ αὐτὸν ἐκ κακῶν πεφευγέναί
ἦδιστον, ἐς κακὸν δὲ τοὺς φίλους ἄγειν
ἀλγεινόν. ἀλλὰ πάντα ταῦθ' ἦσσω λαβεῖν
ἔμοι πέφυκε τῆς ἐμῆς σωτηρίας. 440

ΚΡΕΩΝ.

σέ δ' ἤ, σέ τὴν νεύουσας ἐς πέδον κάρα,
φης, ἢ καταρνεῖ μὴ δεδρακέναι τάδε ;

ΑΝΤΙΓΟΝΗ.

καὶ φημὶ δρᾶσαι, κούκ ἀπαρνοῦμαι τὸ μὴ.

ΚΡΕΩΝ.

σὺ μὲν κομίζοις ἄν σεαυτὸν ἣ θέλεις

ἔξω βαρείας αἰτίας ἐλεύθερον ·

445

σὺ δ' εἶπέ μοι μὴ μῆκος, ἀλλὰ σύντομα,

ἤδη τὰ κηρυχθέντα μὴ πράσσειν τάδε ;

ΑΝΤΙΓΟΝΗ.

ἤδη. τί δ' οὐκ ἔμελλον ; ἐμφανῆ γὰρ ἦν.

ΚΡΕΩΝ.

καὶ δῆτ' ἐτόλμας τούσδ' ὑπερβαίνειν νόμους ;

ΑΝΤΙΓΟΝΗ.

οὐ γάρ τί μοι Ζεὺς ἦν ὁ κηρύξας τάδε

450

οὐδ' ἡ ξύνοικος τῶν κάτω θεῶν Δίκη,

οἷ τούσδ' ἐν ἀνθρώποισιν ὥρισαν νόμους.

οὐδὲ σθένειν τοσοῦτον ὥομην τὰ σά

κηρύγμαθ' ὥστ' ἄγραπτα κἀσφαλῆ θεῶν

νόμιμα δύνασθαι θνητὸν ὄνθ' ὑπερδραμεῖν.

455

οὐ γάρ τι νῦν γε κἀχθὲς, ἀλλ' αἰεί ποτε

ζῇ ταῦτα, κοῦδεις οἶδεν ἐξ ὅτου 'φάνη.

τούτων ἐγὼ οὐκ ἔμελλον, ἀνδρὸς οὐδενὸς

φρόνημα δείσασ', ἐν θεοῖσι τὴν δίκην

δώσειν. θανουμένη γὰρ ἐξήδη, τί δ' οὐ ;

460

κεῖ μὴ σὺ προῦκέρυξας. εἰ δὲ τοῦ χρόνον

πρόσθεν θανοῦμαι, κέρδος αὐτ' ἐγὼ λέγω.

ὅστις γὰρ ἐν πολλοῖσιν ὥς ἐγὼ κακοῖς

ζῇ, πῶς ὅδ' οὐχὶ κατθανὼν κέρδος φέρει ;

οὕτως ἔμοιγε τοῦδε τοῦ μόρου τυχεῖν

465

παρ' οὐδὲν ἄλγος · ἀλλ' ἂν, εἰ τὸν ἐξ ἐμῆς

μητρὸς θανόντ' ἄθαπτον ἐσχόμην νέκυν,

κείνοισ ἀν ἤλγουν · τοῖσδε δ' οὐκ ἀλγύνομαι.

σοὶ δ' εἰ δοκῶ νῦν μῶρα δρῶσα τυγχάνειν,

σχεδόν τι μῶρῳ μωρίαν ὀφλισκάνω.

470

ΧΟΡΟΣ.

δηλοῖ τὸ γέννημ' ὦμὸν ἐξ ὠμοῦ πατρὸς
τῆς παιδός· εἵκειν δ' οὐκ ἐπίσταται κακοῖς.

ΚΡΕΩΝ.

ἀλλ' ἴσθι τοι τὰ σκλήρ' ἄγαν φρονήματα
πίπτειν μάλιστα, καὶ τὸν ἐγκρατέστατον
σίδηρον ὀπτὸν ἐκ πυρὸς περισκελῇ
θραυσθέντα καὶ ῥαγέντα πλεῖστ' ἂν εἰσίδοις.
σμικρῷ χαλινῷ δ' οἶδα τοὺς θυμουμένους
ἵππους καταρτυθέντας. οὐ γὰρ ἐκπέλει
φρονεῖν μέγ' ὅστις δοῦλός ἐστι τῶν πέλας.

475

αὕτη δ' ὑβρίζειν μὲν τότε' ἐξηπίστατο,
νόμους ὑπερβαίνουσα τοὺς προκειμένους·
ὕβρις δ', ἐπεὶ δέδρακεν, ἦδε δευτέρα,
τούτοις ἐπανχεῖν καὶ δεδρακυῖαν γελᾶν.
ἦ νῦν ἐγὼ μὲν οὐκ ἀνῆρ, αὕτη δ' ἀνῆρ,
εἰ ταῦτ' ἀνατὶ τῇδε κείσεται κράτη.

480

485

ἀλλ' εἴτ' ἀδελφῆς εἴθ' ὀμαιμονεστέρα
τοῦ παντὸς ἡμῖν Ζηνὸς ἐρκείου κυρεῖ,
αὐτὴ τε χῆ ξύναιμος οὐκ ἀλύξετον
μόρου κακίστου· καὶ γὰρ οὖν κείνην ἴσον
ἐπαιτιῶμαι τοῦδε βουλευῆσαι τάφου.

490

καὶ νιν καλεῖτ'· ἔσω γὰρ εἶδον ἀρτίως
λυσσῶσαν αὐτήν οὐδ' ἐπήβολον φρενῶν.
φιλεῖ δ' ὁ θυμὸς πρόσθεν ἡρῆσθαι κλοπεὺς
τῶν μηδὲν ὀρθῶς ἐν σκοτίᾳ τεχνωμένων.
μισῶ γε μέντοι χῶταν ἐν κακοῖσι τις
ἄλουν ἐπειτα τοῦτο καλλύνειν θέλη.

495

ΑΝΤΙΓΟΝΗ.

θέλεις τι μεῖζον ἢ κατακτεῖναί μ' ἑλών;

ΚΡΕΩΝ.

ἐγὼ μὲν οὐδέν· τοῦτ' ἔχων ἅπαντ' ἔχω.

ΑΝΤΙΓΟΝΗ.

τί δῆτα μέλλεις ; ὥς ἐμοὶ τῶν σῶν λόγων
 ἄρεστον οὐδέν, μηδ' ἄρεσθείη ποτὲ, 500
 οὕτω δὲ καὶ σοὶ τᾶμ' ἀφανδάνοντ' ἔφν.
 καίτοι πόθεν κλέος γ' ἂν εὐκλεέστερον
 κατέσχον ἢ τὸν ἀντάδελφον ἐν τάφῳ
 τιθεῖσα ; τούτοις τοῦτο πᾶσιν ἀνδάνειν
 λέγοιτ' ἂν, εἰ μὴ γλῶσσαν ἐγκλείσοι φόβος. 505
 ἀλλ' ἢ τυραννὶς πολλά τ' ἄλλ' εὐδαιμονεῖ,
 καῖξεστιν αὐτῇ δρᾶν λέγειν θ' αἰ βούλεται.

ΚΡΕΩΝ.

σὺ τοῦτο μούνη τῶνδε Καδμείων ὄρας.

ΑΝΤΙΓΟΝΗ.

ὄρωσι χοῖδε· σοὶ δ' ὑπὶλλουσι στόμα.

ΚΡΕΩΝ.

σὺ δ' οὐκ ἐπαιδεῖ, τῶνδε χωρὶς εἰ φρονεῖς ; 510

ΑΝΤΙΓΟΝΗ.

οὐδὲν γὰρ αἰσχρὸν τοὺς δημοσπλάγχχους σέβειν.

ΚΡΕΩΝ.

οὐκουν ὅμαιμος χῶ καταντίον θανῶν ;

ΑΝΤΙΓΟΝΗ.

ὅμαιμος ἐκ μιᾶς τε καὶ ταύτου πατρός.

ΚΡΕΩΝ.

πῶς δῆτ' ἐκείνῳ δυσσεβῇ τιμᾶς χάριν ;

ΑΝΤΙΓΟΝΗ.

οὐ μαρτυρήσει ταῦθ' ὁ κατθανὼν νέκυς. 515

ΚΡΕΩΝ.

εἴ τοί σφε τιμᾶς ἐξ ἴσου τῷ δυσσεβεῖ.

ΑΝΤΙΓΟΝΗ.

οὐ γάρ τι δοῦλος, ἀλλ' ἀδελφὸς ὦλετο.

ΚΡΕΩΝ.

πορθῶν γε τήνδε γῆν· ὁ δ' ἀντιστάς ὕπερ.

ΑΝΤΙΓΟΝΗ.

ὅμως ὃ γ' Ἀιδῆς τοὺς νόμους τούτους ποθεῖ.

ΚΡΕΩΝ.

ἀλλ' οὐχ ὃ χρηστός τῷ κακῷ λαχεῖν ἴσος.

520

ΑΝΤΙΓΟΝΗ.

τίς οἶδεν εἰ κάτωθεν εὐαγῇ τάδε;

ΚΡΕΩΝ.

οὗτοι ποθ' οὐχ θρόος, οὐδ' ὅταν θάνη, φίλος.

ΑΝΤΙΓΟΝΗ.

οὗτοι συνέχθην, ἀλλὰ συμφιλεῖν ἔφυν.

ΚΡΕΩΝ.

κάτω νυν ἔλθοῦς, εἰ φιλητέον, φίλει
κείνους· ἐμοῦ δὲ ζῶντος οὐκ ἄρξει γυνή.

525

ΧΟΡΟΣ.

καὶ μὴν πρὸ πυλῶν ἦδ' Ἰσμήνη,
φιλάδελφα κάτω δάκρυ' εἰδομένη·
νεφέλη δ' ὀφρύων ὕπερ αἵματόεν
ῥέθος αἰσχύνει,
τέγγουσ' εὐῶπα παρειάν.

530

ΚΡΕΩΝ.

σὺ δ', ἣ κατ' οἴκους ὥς ἔχιδν' ὕφειμένη
λήθουσα μ' ἐξέπινες, οὐδ' ἐμάνθανον
τρέφων δύ' ἄτα κάπαναστάσεις θρόνων,
φέρ', εἰπὲ δὴ μοι, καὶ σὺ τοῦδε τοῦ τάφου
φήσεις μετασχεῖν, ἣ ἔομεῖ τὸ μὴ εἰδέναι;

535

ΙΣΜΗΝΗ.

δέδρακα τοῦργον, εἴπερ ἦδ' ὁμοῖοι θεῖ,
καὶ ξυμμετίσχω καὶ φέρω τῆς αἰτίας.

ΑΝΤΙΓΟΝΗ.

ἀλλ' οὐκ ἔάσει τοῦτό γ' ἡ δίκη σ', ἐπεὶ

οὐτ' ἠθέλησας οὐτ' ἐγὼ 'κοινωνσάμην.

ΙΣΜΗΝΗ.

ἀλλ' ἐν κακοῖς τοῖς σοῖσιν οὐκ αἰσχύνομαι
ξύμπλουν ἐμαντήν τοῦ πάθους ποιουμένη. 540

ΑΝΤΙΓΟΝΗ.

ὦν τοῦργον "Αἰδης χοῖ κάτω ξυνίστορες ·
λόγοις δ' ἐγὼ φιλοῦσαν οὐ στέργω φίλην.

ΙΣΜΗΝΗ.

μήτοι, κασιγνήτη, μ' ἀτιμάσῃς τὸ μὴ οὐ
θανεῖν τε σὺν σοὶ τὸν θανόντα θ' ἄγνίσαι. 545

ΑΝΤΙΓΟΝΗ.

μή μοι θάνης σὺ κοινὰ, μηδ' ἃ μὴ 'θιγες
ποιοῦ σεαυτῆς. ἀρκέσω θνήσκουσ' ἐγώ.

ΙΣΜΗΝΗ.

καὶ τίς βίος μοι σοῦ λελειμμένη φίλος ;

ΑΝΤΙΓΟΝΗ.

Κρέοντ' ἐρώτα. τοῦδε γὰρ σὺ κηδεμών.

ΙΣΜΗΝΗ.

τί ταῦτ' ἀνιᾶς μ' οὐδὲν ὠφελουμένη ; 550

ΑΝΤΙΓΟΝΗ.

ἀλγοῦσα μὲν δῆτ', εἰ γέλωτ' ἐν σοὶ γελῶ.

ΙΣΜΗΝΗ.

τί δῆτ' ἂν ἀλλὰ νῦν σ' ἔτ' ὠφελοῖμ' ἐγώ ;

ΑΝΤΙΓΟΝΗ.

σῶσον σεαυτήν. οὐ φθονῶ σ' ὑπεκφυγεῖν.

ΙΣΜΗΝΗ.

οἷμοι τάλαινα, κάμπλάκω τοῦ σοῦ μόρου ;

ΑΝΤΙΓΟΝΗ.

σὺ μὲν γὰρ εἴλου ζῆν, ἐγὼ δὲ καιθανεῖν. 555

ΙΣΜΗΝΗ.

ἀλλ' οὐκ ἐπ' ἀρρήτοις γε ταῖς ἐμοῖς λόγοις.

ΑΝΤΙΓΟΝΗ.

καλῶς σὺ μὲν τοῖς, τοῖς δ' ἐγὼ 'δόκουν φρονεῖν.

ΙΣΜΗΝΗ.

καὶ μὴν ἴση νῶν ἐστὶν ἡ ῥαμαρτία.

ΑΝΤΙΓΟΝΗ.

θάρσει. σὺ μὲν ζῆς, ἡ δ' ἐμὴ ψυχὴ πάλαι
τέθνηκεν, ὥστε τοῖς θανοῦσιν ὠφελεῖν.

560

ΚΡΕΩΝ.

τὼ παῖδε φημὶ τώδε τὴν μὲν ἀρτίως
ἄνουν πεφάνθαι, τὴν δ' ἀφ' οὗ τὰ πρῶτ' ἔφν.

ΙΣΜΗΝΗ.

οὐ γάρ ποτ', ὦναξ, οὐδ' ὅς ἂν βλάβστη μένει
νοῦς τοῖς κακῶς πράσσουσιν, ἀλλ' ἐξίσταται.

ΚΡΕΩΝ.

σοὶ γοῦν, ὅθ' εἴλου σὺν κακοῖς πράσσειν κακά.

565

ΙΣΜΗΝΗ.

τί γὰρ μόνη μοι τῆσδ' ἄτερ βιώσιμον;

ΚΡΕΩΝ.

ἀλλ' ἦδε μέντοι μὴ λέγ'· οὐ γὰρ ἔστ' ἔτι.

ΙΣΜΗΝΗ.

ἀλλὰ κτενεῖς νυμφεῖα τοῦ σαντοῦ τέκνου;

ΚΡΕΩΝ.

ἀρώσιμοι γὰρ χᾶτέρων εἰσὶν γύαι.

ΙΣΜΗΝΗ.

οὐχ ὥς γ' ἐκείνῳ τῇδέ τ' ἦν ἡρμοσμένα.

570

ΚΡΕΩΝ.

κακὰς ἐγὼ γυναῖκας νύεσι στυγῶ.

ΙΣΜΗΝΗ.

ὦ φίλταθ' Αἴμον, ὥς σ' ἀτιμάζει πατήρ.

ΚΡΕΩΝ.

ἄγαν γε λυπεῖς καὶ σὺ καὶ τὸ σὸν λέχος.

ΙΣΜΗΝΗ.

ἡ γὰρ στερήσεις τῆσδε τὸν σαντοῦ γόνον;

ΚΡΕΩΝ.

Ἄιδης ὁ παύσων τούσδε τοὺς γάμους ἔφν.

575

ΙΣΜΗΝΗ.

δεδογμέν', ὥς ἔοικε, τήνδε καίθανεῖν.

ΚΡΕΩΝ.

καὶ σοί γε κάμοί, μὴ τριβάς ἔτ', ἀλλὰ νιν
κομίζετ' εἴσω, δμῶες· ἐκ δὲ τοῦδε χρηή
γυναῖκας εἶναι τάσδε μῆδ' ἀνειμένας.
φεύγουνσι γάρ τοι χοῖ θρασεῖς, ὅταν πέλας
ἦδη τὸν Ἄϊδην εἰσορῶσι τοῦ βίου.

580

ΧΟΡΟΣ.

εὐδαίμονες οἷσι κακῶν ἄγευστος αἰών.
οἷς γὰρ ἂν σεισθῇ θεόθεν δόμος, ἅτας
οὐδὲν ἑλλείπει, γενεᾶς ἐπὶ πλῆθος ἔρπον·
ὁμοιον ὥστε ποντίαις
οἶδμα δυσπνόοις ὅταν
Θρηῆσαισιν ἔρεβος ὕφαλον ἐπιδράμη πνοαῖς,
κυλίνδει βυσσόθεν κελαινὰν
θῖνα καὶ δυσάνεμον,
στόνῳ βρέμουσι δ' ἀντιπλήγες ἀκταί.
ἀρχαῖα τὰ Λαβδακιδᾶν οἴκων ὄρωμαι
πήματα φθιτῶν ἐπὶ πήμασι πίπτοντ',
οὐδ' ἀπαλλάσσει γενεὰν γένος, ἀλλ' ἐρείπει
θεῶν τις, οὐδ' ἔχει λύσιν.
νῦν γὰρ ἐσχάτας ὑπὲρ
ῥίζας ὃ τέτατο φάος ἐν Οἰδίπου δόμοις,
κατ' αὖ νιν φοινία θεῶν τῶν
νερτέρων ἀμᾶ κόνις,
λόγου τ' ἄνοια καὶ φρενῶν Ἐρινύς.
τεὰν, Ζεῦ, δύνασιν τίς ἀνδρῶν
ὑπερβασία κατάσχοι,

585

590

593

595

600

605

582 — 592. = 593 — 603.

604 — 614. = 615 — 625.

τὰν οὐθ' ὕπνος αἶρεϊ ποθ' ὁ παντογῆρος
οὐτ' ἀκάματοι θεῶν
μῆνες, ἀγῆρω δὲ χρόνῳ δυνάστας κατέχεις Ὀλύμ-
που

μαρμαρόεσσαν αἶγλαν. 610

τό τ' ἔπειτα καὶ τὸ μέλλον
καὶ τὸ πρὶν ἐπαρκέσει
νόμος ὅδ', οὐδὲν ἔρπων
θνατῶν βιότῳ πάμπολις ἐκτὸς αἶτας.
ἀ γὰρ δὴ πολὺπλαγκτος ἐλπίς 615
πολλοῖς μὲν ὄνασις ἀνδρῶν,
πολλοῖς δ' ἀπάτα κουφονόων ἐρώτων.
εἰδοῖσι δ' οὐδὲν ἔρπει,
πρὶν πυρὶ θερμῷ πόδα τις προσαύρη. σοφία γὰρ
ἐκ του 620

κλεινὸν ἔπος πέφανται,
τὸ κακὸν δοκεῖν ποτ' ἐσθλὸν
τῷδ' ἔμμεν ὅτῳ φρένας
θεὸς ἀγεί προδὸς αἶταν.
πράσσει δ' ὀλιγοστὸν χρόνον ἐκτὸς αἶτας. 625
ὅδε μὲν Αἴμων, παίδων τῶν σῶν
νέατον γέννημ'. ἄρ' ἀχνύμενος
τῆς μελλογάμου
τάλιδος ἦκει μόρον Ἀντιγόνης,
ἀπάτας λεχέων ὑπεραλγῶν ; 630

ΚΡΕΩΝ.

τάχ' εἰσόμεσθα μάντεων ὑπέρτερον.
ὦ παῖ, τελείαν ψῆψον ἄρα μὴ κλύων
τῆς μελλονύμου πατρὶ λυσσαίνων πάρει ;
ἦ σοὶ μὲν ἡμεῖς πανταχῇ δρωῶντες φίλοι ;

ΑΙΜΩΝ.

πάτερ, σός εἰμι · καὶ σὺ μοι γνώμας ἔχων 635
 χρηστὰς ἀπορθοῖς, αἷς ἔγωγ' ἐφέψομαι.
 ἔμοι γὰρ οὐδεὶς ἀξίως ἔσται γάμος
 μεῖζων φέρεσθαι, σοῦ καλῶς ἡγουμένου.

ΚΡΕΩΝ.

οὕτω γὰρ, ὦ παῖ, χρὴ διὰ στέρνων ἔχειν, 640
 γνώμης πατρώας πάντ' ὀπισθεν ἐστάναι.
 τούτου γὰρ οὐνεκ' ἄνδρες εὐχονται γονὰς
 κατηκόους φύσαντες ἐν δόμοις ἔχειν,
 ὥς καὶ τὸν ἐχθρὸν ἀνταμύνωνται κακοῖς,
 καὶ τὸν φίλον τιμῶσιν ἐξ ἴσου πατρί.
 ὅστις δ' ἀνωφέλητα φιτύνει τέκνα, 645
 τί τόνδ' ἂν εἴποις ἄλλο πλὴν αὐτῷ πόνους
 φῦσαι, πολὺν δὲ τοῖσιν ἐχθροῖσιν γέλων ;
 μή νύν ποτ', ὦ παῖ, τὰς φρένας γ' ὑφ' ἡδονῆς
 γυναικὸς οὐνεκ' ἐκβάλλης, εἰδὼς ὅτι
 ψυχρὸν παραγκάλισμα τοῦτο γίγνεται, 650
 γυνὴ κακὴ ξύνευνος ἐν δόμοις. τί γὰρ'
 γένοιτ' ἂν ἔλκος μεῖζον ἢ φίλος κακός ;
 ἀλλὰ πτύσας ὥσεί τε δυσμενῇ μέθης
 τὴν παῖδ' ἐν Αἰδου τήνδε νυμφεύσειν τινί.
 ἐπεὶ γὰρ αὐτὴν εἶλον ἐμφανῶς ἐγὼ 655
 πόλεως ἀπιστήσασαν ἐκ πάσης μόνην,
 ψευδῇ γ' ἑμαυτὸν οὐ καταστήσω πόλει,
 ἀλλὰ κτενῶ. πρὸς ταῦτ' ἐφυμνείτω Δία
 ξύναιμον. εἰ γὰρ δὴ τά γ' ἐγγενῇ φύσει
 ἄκοσμα θρέψω, κάρτα τοὺς ἔξω γένους. 660
 ἐν τοῖς γὰρ οἰκείοισιν ὅστις ἔστ' ἀνὴρ
 · χρηστὸς, φανεῖται καὶ πόλει δίκαιος ὢν.

ὅστις δ' ὑπερβὰς ἢ νόμους βιάζεται,
 ἢ τοῦπιτάσσειν τοῖς κρατοῦσιν ἐννοεῖ,
 οὐκ ἔστ' ἐπαίνου τοῦτον ἐξ ἐμοῦ τυχεῖν. 665
 ἀλλ' ὃν πόλις στήσειε, τοῦδε χρὴ κλύειν,
 καὶ σμικρὰ καὶ δίκαια καὶ τὰναντία.
 καὶ τοῦτον ἂν τὸν ἄνδρα θαρσοίην ἐγὼ
 καλῶς μὲν ἄρχειν, εὖ δ' ἂν ἄρχεσθαι θέλειν,
 δορός τ' ἂν ἐν χειμῶνι προστεταγμένον 670
 μένειν δίκαιον κάγαθόν παραστάτην.
 ἀναρχίας δὲ μείζον οὐκ ἔστιν κακόν.
 αὕτη πόλεις τ' ὄλλυσιν, ἥδ' ἀναστάτους
 οἴκους τίθησιν· ἥδε σὺν μάχῃ δορός
 τροπὰς καταρῃγνυσι· τῶν δ' ὀρθομένων 675
 σώζει τὰ πολλὰ σώμαθ' ἢ πειθαρχία.
 οὕτως ἀμυντέ' ἐστὶ τοῖς κοσμουμένοις,
 κοῦτοι γυναικὸς οὐδαμῶς ἡσσητέα.
 κρεῖσσον γὰρ, εἴπερ δεῖ, πρὸς ἀνδρὸς ἐκπεσεῖν
 κοῦκ ἂν γυναικῶν ἥσσονες καλοίμεθ' ἂν. 680

ΧΟΡΟΣ.

ἡμῖν μὲν, εἰ μὴ τῷ χρόνῳ κεκλέμμεθα,
 λέγειν φρονοῦντως ὧν λέγεις δοκεῖς πέρι.

ΑΙΜΩΝ.

πάτερ, θεοὶ φύουσιν ἀνθρώποις φρένας,
 πάντων ὅσ' ἐστὶ χρημάτων ὑπέρτατον.
 ἐγὼ δ' ὅπως σὺ μὴ λέγεις ὀρθῶς τάδε, 685
 οὐτ' ἂν δυναίμην μήτ' ἐπισταίμην λέγειν·
 γένοιτο μέντ' ἂν χαίρῃ καλῶς ἔχον.
 σοῦ δ' οὖν πέφυκα πάντα προσκοπεῖν ὅσα
 λέγει τις ἢ πράσσει τις ἢ ψέγειν ἔχει.
 τὸ γὰρ σὸν ὄμμα δεινὸν ἀνδρὶ δημότῃ 690

ΑΙΜΩΝ.

πάτερ, σός εἰμι · καὶ σὺ μοι γνώμας ἔχων
 χρηστὰς ἀπορθοῖς, αἷς ἔγωγ' ἐφέψομαι.
 ἐμοὶ γὰρ οὐδεὶς ἀξίως ἔσται γάμος
 μείζων φέρεσθαι, σοῦ καλῶς ἡγουμένου.

635

λόγοις τοιούτοις, οἷς σὺ μὴ τέρπει κλύων·
 ἔμοι δ' ἀκούειν ἔσθ' ὑπὸ σκότου τάδε,
 τὴν παῖδα ταύτην οἷ' ὀδύρεται πόλις,
 πασῶν γυναικῶν ὥς ἀναξιώτατη
 κάκιστ' ἀπ' ἔργων εὐκλεεστάτων φθίνει·

695

Ἦτις τὸν αὐτῆς αὐτάδελφον ἐν φοναῖς
 πεπτῶτ' ἄθαπτον μὴθ' ὑπ' ὤμηστων κυνῶν
 εἷας' ὀλέσθαι μὴθ' ὑπ' οἰωνῶν τινός·

οὐχ ἦδε χρυσῆς ἀξία τιμῆς λαχεῖν ; —

τοιᾶδ' ἐρεμνὴ σῖγ' ἐπέρχεται φάτις.

700

ἔμοι δὲ σοῦ πρᾶσσοντος εὐτυχῶς, πάτερ,

οὐκ ἔστιν οὐδὲν κτῆμα τιμιώτερον.

τί γὰρ πατρὸς θάλλοντος εὐκλείας τέκνοις

ἄγαλμα μεῖζον, ἢ τί πρὸς παίδων πατρί ;

μὴ νυν ἐν ἦθος μοῦνον ἐν σαυτῷ φόρει,

705

ὥς φῆς σὺ, κούδεν ἄλλο, τοῦτ' ὀρθῶς ἔχειν.

ὅστις γὰρ αὐτὸς ἢ φρονεῖν μόνος δοκεῖ,

ἢ γλῶσσαν, ἢν οὐκ ἄλλος, ἢ ψυχὴν ἔχειν,

οὗτοι διαπτυχθέντες ὤφθησαν κενοί.

ἀλλ' ἄνδρα, κεῖ τις ἢ σοφός, τὸ μανθάνειν

710

πόλλ' αἰσχρὸν οὐδὲν καὶ τὸ μὴ τείνειν ἄγαν.

ὄρῃς παρὰ ρεῖθροισι χειμάρροισι ὅσα

δένδρων ὑπεῖκει, κλῶνας ὥς ἐκσώζεται·

τὰ δ' ἀντιτείνοντ' αὐτόπρεμν' ἀπόλλυται.

αὐτῶς δὲ ναὸς ὅστις ἐγκρατὴς πόδα

715

τείνας ὑπεῖκει μηδὲν, ὑπτίοις κάτω

στρέψας τὸ λοιπὸν σέλμασιν ναντίλλεται.

ἀλλ' εἶκε θυμοῦ καὶ μετᾶστασιν δίδου.

γνώμη γὰρ εἴ τις κάπ' ἔμοῦ νεωτέρου

πρόσεσι, φήμ' ἔγωγε πρεσβεύειν πολὺ

720

φῦναι τὸν ἄνδρα πάντ' ἐπισπῶμης πλέων ·
εἰ δ' οὖν, φιλεῖ γὰρ τοῦτο μὴ ταύτῃ ῥέπειν,
καὶ τῶν λεγόντων εὖ καλὸν τὸ μανθάνειν.

ΧΟΡΟΣ.

ἄναξ, σέ τ' εἰκὸς, εἴ τι καίριον λέγει,
μαθεῖν, σέ τ' αὖ τοῦδ' · εὖ γὰρ εἴρηται διπλᾶ. 725

ΚΡΕΩΝ.

οἱ τηλικοῖδε καὶ διδαξόμεσθα δὴ
φρονεῖν πρὸς ἄνδρὸς τηλικοῦδε τὴν φύσιν ;

ΑΙΜΩΝ.

μηδὲν τὸ μὴ δίκαιον · εἰ δ' ἐγὼ νέος,
αὐτὸν χρόνον χρὴ μᾶλλον ἢ τᾶργα σκοπεῖν.

ΚΡΕΩΝ.

ἔργον γὰρ ἔστι τοὺς ἀκοσμοῦντας σέβειν. 730

ΑΙΜΩΝ.

οὐδ' ἂν κελεύσαιμ' εὐσεβεῖν εἰς τοὺς κακοὺς.

ΚΡΕΩΝ.

οὐχ ἦδε γὰρ τοιᾶδ' ἐπείληπται νόσω ;

ΑΙΜΩΝ.

οὐ φησι Θήβης τῆσδ' ὁμόπτολις λεώς,

ΚΡΕΩΝ.

πόλις γὰρ ἡμῖν ἀμὲ χρὴ τάσσειν ἐρεῖ ;

ΑΙΜΩΝ.

ὁρᾷς τόδ' ὥς εἴρηκας ὥς ἄγαν νέος ; 735

ΚΡΕΩΝ.

ἄλλω γὰρ ἢ 'μοι χρὴ γε τῆσδ' ἄρχειν χθονός ;

ΑΙΜΩΝ.

πόλις γὰρ οὐκ ἔσθ' ἥτις ἀνδρός ἔσθ' ἑνός.

ΚΡΕΩΝ.

οὐ τοῦ κρατοῦντος ἢ πόλις νομίζεται ;

ΑΙΜΩΝ.

καλῶς ἐρήμης γ' ἂν σὺ γῆς ἄρχοις μόνος,

Κ Ρ Ε Ω Ν.

ὄδ', ὡς ἔοικε, τῇ γυναικὶ συμμαχεῖν.

740

Α Ι Μ Ω Ν.

εἵπερ γυνὴ σύ^δ· σοῦ γὰρ οὖν προκήδομαι.

Κ Ρ Ε Ω Ν.

ὦ παγκάκιστε, διὰ δίκης ἰὼν πατρί.

Α Ι Μ Ω Ν.

οὐ γὰρ δίκαιά σ' ἔξαμαρτάνονθ' ὀρώ.

Κ Ρ Ε Ω Ν.

ἀμαρτάνω γὰρ τὰς ἐμὰς ἀρχὰς σέβων ;

Α Ι Μ Ω Ν.

οὐ γὰρ σέβεις, τιμάς γε τὰς θεῶν πατῶν.

745

Κ Ρ Ε Ω Ν.

ὦ μιαρὸν ἦθος καὶ γυναικὸς ὕστερον.

Α Ι Μ Ω Ν.

οὐτᾶν ἔλοις ἦσσω γε τῶν αἰσχυρῶν ἐμέ.

Κ Ρ Ε Ω Ν.

ὁ γοῦν λόγος σοι πᾶς ὑπὲρ κείνης ὄδε.

Α Ι Μ Ω Ν.

καὶ σοῦ γε κάμου, καὶ θεῶν τῶν νερτέρων.

Κ Ρ Ε Ω Ν.

ταύτην ποτ' οὐκ ἔσθ' ὥς ἔτι ζῶσαν γαμεῖς.

750

Α Ι Μ Ω Ν.

ἦδ' οὖν θανεῖται, καὶ θανούσ' ὀλεῖ τινά.

Κ Ρ Ε Ω Ν.

ἦ ἀπαπειλῶν ὦδ' ἐπεξέρχει θρασύς ;

Α Ι Μ Ω Ν.

τίς δ' ἔστ' ἀπειλὴ πρὸς κενὰς γνώμας λέγειν ;

Κ Ρ Ε Ω Ν.

κλαίων φρενώσεις, ὧν φρενῶν αὐτὸς κενός.

Α Ι Μ Ω Ν.

εἰ μὴ πατὴρ ἦσθ', εἶπον ἂν σ' οὐκ εὖ φρονεῖν. 755

ΚΡΕΩΝ.

γυναικὸς ὦν δούλευμα, μὴ κώτιλλέ με.

ΑΙΜΩΝ.

βούλει λέγειν τι, καὶ λέγων μηδὲν κλύειν ;

ΚΡΕΩΝ.

ἄληθες ; ἀλλ' οὐ, τόνδ' Ὀλυμπον, ἴσθ' ὅτι
χαίρων ἐπὶ ψόγοισι δεινάσεις ἐμέ.

ἄγετε τὸ μῖσος, ὥς κατ' ὄμμαϊ' ἀντίκα
παρόντι θνήσκῃ πλησία τῷ νυμφίῳ.

760

ΑΙΜΩΝ.

οὐ δῆτ' ἔμοιγε, τοῦτο μὴ δόξης ποτὲ,
οὐθ' ἥδ' ὀλεῖται πλησία, σύ τ' οὐδαμὰ
τοῦμὸν προσόψει κρατ' ἐν ὀφθαλμοῖς ὄρων,
ὥς τοῖς θέλουσι τῶν φίλων μαίνῃ ξυνών.

765

ΧΟΡΟΣ.

ἄνῃρ, ἄναξ, βέβηκεν ἐξ ὀργῆς ταχύς·
νοῦς δ' ἐστὶ τηλικούτος ἀλγῆσας βαρὺς.

ΚΡΕΩΝ.

δράττω, φρονεῖτω μεῖζον ἢ κατ' ἄνδρ' ἰών·
τὰ δ' οὖν κόρα τάδ' οὐκ ἀπαλλάξει μόρου.

ΧΟΡΟΣ.

ἄμφω γὰρ αὐτὰ καὶ κατακτεῖναι νοεῖς ;

770

ΚΡΕΩΝ.

οὐ τήν γε μὴ θιγοῦσαν. εὖ γὰρ οὖν λέγεις.

ΧΟΡΟΣ.

μόρῳ δὲ ποίῳ καὶ σφε βουλευεῖ κτανεῖν ;

ΚΡΕΩΝ.

ἄγων ἔρημος ἐνθ' ἂν ἦ βροτῶν στίβος
κρύψω πετρώδει ζῶσαν ἐν κατώρυχι,
φορβῆς τοσοῦτον ὥς ἄγος μόνον προθεῖς,
ὅπως μῖασμα πᾶς ὑπεκφύγῃ πόλις.
κάκει τὸν Ἀιδην, ὃν μόνον σέβει θεῶν,

775

αἰτουμένη που τεύξεται τὸ μὴ θανεῖν,
ἢ γινώσεται γοῦν ἀλλὰ τηνικαῦθ' ὅτι
πόνος περισσός ἐστι τῶν Ἀιδον σέβειν.

780

ΧΟΡΟΣ

Ἐρως ἀνίκατε μάχαν,

Ἐρως, ὃς ἐν κτήμασι πίπτεις,

ὃς, ἐν μαλακαῖς, παρειαῖς

νεάνιδος ἐννυχεύεις,

φοιτᾷς δ' ὑπερπόντιος ἐν τ' ἀγρονόμοις αὐλαῖς· 785

καί σ' οὔτ' ἀθανάτων φύξιμος οὐδεὶς

οὔθ' ἀμερίων ἐπ' ἀνθρώ-

πων, ὃ δ' ἔχων μέμνην.

790

σὺ καὶ δικαίων ἀδίκους

φρένας, παρασπᾶς ἐπὶ λῶβα·

σὺ καὶ τόδε νεῖκος ἀνδρῶν

ξύνριμον ἔχεις, ταράξας·

νικᾷ δ' ἐναργῆς βλεφάρων ἡμερος ἐγλέκτρον 795

νύμφας, τῶν μεγάλων πάρεδρος ἐν ἀρχαῖς

θεσμῶν. ἄμαχος γὰρ ἐμπαί-

ζει θεὸς Ἀφροδίτα.

800

νῦν δ' ἤδη ἄνθρωπος καὶ τοὺς θεσμῶν

ἔξω φέρομαι, τᾷ δ' ὄρῶν, ἴσχειν δ'

οὐκ ἔτι πηγὰς δύναιμαι δακρύων,

τὸν παγκοίταν ὅθ' ὄρῶ θάλαμον

τήνδ' Ἀντιγόνην, ἀνύτουσαν.

805

ΑΝΤΙΓΟΝΗ.

ὄρατ' ἔμ', ὦ γὰρ πατρίας παλῖται,

τὰν νεάταν ὁδὸν

781 — 790. = 791 — 800.

806 — 816. = 823 — 833.

στείχουσιν, νέατον δὲ φέγ-
 γος λεύασουσιν, ἀελίου,
 κοῦποτ' αὖθις· ἀλλὰ μ' ὁ παγ-
 κοίτας "Αἶδας ζῶσαν ἄγει
 τὰν Ἀχέροντος
 ἄκταν, οὐθ' ὑμεναίων
 ἔγκληρον, οὔτ' ἐπινύμφειός
 πώ μέ τις ὕμνος ὕμ-
 νησεν, ἀλλ' Ἀχέροντι νυμφεύσω.

810

815

ΧΟΡΟΣ.

οὐκοῦν κλεινὴ καὶ ἔπαινον ἔχουσ'
 ἐς τόδ' ἀπέρχει κεῦθος νεκύων,
 οὔτε φθινάσιν πληγεῖσα νόσοις
 οὔτε, ξιφέων ἐπίχειρα λαχοῦσ',
 ἀλλ' αὐτόνομος, ζῶσα, μόνη δὴ
 θνατῶν, Αἶδαν καταβήσει.

820

ΑΝΤΙΓΟΝΗ.

ἤκουσα δὴ λυγροτάταν ὀλέσθαι
 τὰν Φρυγίαν ξέναν
 Ταντάλου Σιπύλῳ πρὸς ἄκ-
 ρῳ, τὰν κισσὸς ὥς ἀτενῆς
 πετραία βλάστα δάμασεν,
 καὶ νιν ὄμβρῳ τακομέναν,
 ὥς φάτις ἀνδρῶν,
 χιῶν, τ' οὐδαμὰ λείπει
 τέγγει θ' ὑπ' ὀφρύσι παγκλαύτοις
 δειράδας· ἃ με δαί-
 μων ὁμοιοτάταν κατευνάζει.

825

830

ΧΟΡΟΣ.

ἀλλὰ θεός τοι καὶ θεογεννῆς,

ἡμεῖς δὲ βροτοὶ καὶ θνητογενεῖς.
καίτοι φθιμένῳ τοῖς ἰσοθέοις
ἐγκληρὰ λαχεῖν μέγ' ἀκουῖσαι.

835

ΑΝΤΙΓΟΝΗ.

οἷμοι γελῶμαι. τί με, πρὸς θεῶν πατρῶων,
οὐκ ὀλλυμέναν ὑβρίζεις,

838

840

ἀλλ' ἐπίφαντον ;

ὦ πόλις, ὦ πόλεως

πολυκτήμενες ἄνδρες ·

ἰὼ Διρκαῖαι κρῆναι Θήβας τ'

εὐαρμάτου ἄλσος, ἔμπας

845

ξυμμαρτυρας ὑμῖν ἐπικτῶμαι,

οἷα φίλων ἀκλάντος, οἷοις νόμοις

πρὸς ἔρμα τυμβόχωστον ἔρχομαι τάφου ποταίνιον ·

ἰὼ δύστανος,

850

οὔτ' ἐν βροτοῖς οὔτ' ἐν νεκροῖσιν

μέτοικος, οὐ ζῶσιν, οὐ θανοῦσιν.

ΧΟΡΟΣ.

προβᾶσ' ἐπ' ἔσχατον θρόσους

ὑψηλὸν ἐς Δίκας βάθρον

προσέπεσες, ὦ τέκνον, πολὺ.

855

πατρῶον δ' ἐκτίνεις τιν' ἄθλον.

ΑΝΤΙΓΟΝΗ.

ἔψανσας ἀλγεινοτάτας ἐμοὶ μερίμνας

πατρὸς τριπόλιστον οἶκτον,

τοῦ τε πρόπαντος

ἁμετέρου, πότμου

860

κλεινοῖς, Λαβδακίδαισιν.

ἰὼ, ματρῶαι λέκτρων ἄται

κοιμήματά, τ' αὐτοχένην τ'

838 — 856. = 857 — 875.

ἔμῳ πατρὶ δυσμόρου ματρὸς,
οἷων ἐγὼ ποθ' ἅ ταλαίφρων ἔφυν·
πρὸς οὗς ἀραῖος, ἄγαμος, ἄδ' ἐγὼ μέτοιχος ἔρ-
χομαι.

865

ἰὼ, δυσπότημων
κασίγνητε γάμων κυρήσας,
θανῶν ἔτ' οὔσαν κατήναγές με.

870

ΧΟΡΟΣ.

σέβειν μὲν εὐσέβειά τις,
κράτος δ' ὅτω κράτος μέλει
παραβατὸν οὐδαμῇ πέλει,
σὲ δ' ἀντόγνωτος ὦλεσ' ὀργά.

875

ΑΝΤΙΓΟΝΗ.

ἄκλαυτος, ἄφιλος, ἀνυμέναιος,
ταλαίφρων ἄγομαι τάνδ' ἐτοίμαν ὁδόν.
οὐκ ἔτι μοι τόδε λαμπάδος ἱρὸν ὄμμα
θέμις ὁρᾶν ταλαίνα·
τὸν δ' ἐμὸν πότμον ἀδάκρυτον οὐδεὶς φίλων στε-
νάζει.

880

ΚΡΕΩΝ.

ἄρ' ἴστ', αἰοδαὶς καὶ γόους πρὸ τοῦ θανεῖν,
ὥς οὐδ' ἂν εἷς παύσαιτ' ἂν, εἰ χρειῇ λέγειν;
οὐκ ἄξεθ' ὥς τάχιστα, καὶ κατηρεφεῖ
τύμβῳ περιπτύξαντες, ὥς εἴρηκ' ἐγὼ,
ἄφετε μόνην ἔρημον, εἴτε χρῇ θανεῖν
εἴτ' ἐν τοιαύτῃ ζῶσα τυμβεύειν στέγη·
ἡμεῖς γὰρ ἄγνοὶ τοῦ πὶ τήνδε τὴν κόρην·
μετοικίας δ' οὖν τῆς ἄνω στερήσεται.

885

890

ΑΝΤΙΓΟΝΗ.

ὦ τύμβος, ὦ νυμφεῖον, ὦ κατασκαφῆς
οἴκησις ἀείφρουρος, οἷ πορεύομαι

πρὸς τοὺς ἑμαντῆς, ὧν ἀριθμὸν ἐν νεκροῖς
 πλεῖστον δέδεκται Φερσέφασσ' ὀλωλότων·
 ὧν λαισθία ἔγὼ καὶ κάκιστα δὴ μακρῶ, 895
 κάτειμι, πρὶν μοι μοῖραν ἐξήκειν βίου.
 ἔλθοῦσα μέντοι κάρτ' ἐν ἐλπίσιν τρέφω
 φίλῃ μὲν ἦξιεν πατρὶ, προσφιλῆς δὲ σοί,
 μῆτερ, φίλῃ δὲ σοί, κασίγνητον κάρα·
 ἐπεὶ θανόντας αὐτόχειρ ὑμᾶς ἔγω 900
 ἔλουσα κακόςμῃσα κάπιτυμβίους
 χοᾶς ἔδωκα· νῦν δὲ, Πολύνεικες, τὸ σὸν
 δέμας περιστέλλουσα τοιάδ' ἄρνημαι.
 καίτοι σ' ἔγὼ ἔτιμῃσα τοῖς φρονοῦσιν εἶ.
 οὐ γάρ ποτ' οὔτ' ἂν εἰ τέκνων μῆτηρ ἔφυν 905
 οὔτ' εἰ πόσις μοι κατθανὼν ἐτήκετο,
 βία πολιτῶν τόνδ' ἂν ἠρόμην πόνον,
 τίνος νόμου δὴ ταῦτα πρὸς χάριν λέγω·
 πόσις μὲν ἂν μοι, κατθανόντος, ἄλλος ἦν,
 καὶ παῖς ἀπ' ἄλλου φωτὸς, εἰ τοῦδ' ἤμπλακον, 910
 μητρὸς δ' ἐν "Αἰδου καὶ πατρὸς κεκευθότιν
 οὐκ ἔστ' ἀδελφὸς ὅστις ἂν βλάβστοι ποτέ.
 τοιῶδε μέντοι σ' ἐκπροτιμήσασ' ἔγω
 νόμῳ, Κρέοντι ταῦτ' ἔδοξ' ἀμαρτάνειν
 καὶ δεινὰ τολμαῖν, ὃ κασίγνητον κάρα. 915
 καὶ νῦν ἄγει με διὰ χειρῶν οὕτω λαβὼν,
 ἄλεκτρον, ἀννυμέναιον, οὔτε του γάμου
 μέρος λαχοῦσαν οὔτε παιδείου τροφῆς,
 ἀλλ' ὧδ' ἔρημος πρὸς φίλων ἢ δῦσμορος
 ζῶσ' εἰς θανόντων ἔρχομαι κατασκαφᾶς· 920
 ποίαν παρεξελθοῦσα δαιμόνων δίκην·
 τί χρὴ με τὴν δύστηνον εἰς θεοὺς ἐτι

βλέπειν ; τίν' αὐδ' ἄν ξυμμάχων ; ἐπεὶ γε δὴ
τὴν δυσσέβειαν εὐσεβοῦς' ἐκτησάμην.

ἄλλ' εἰ μὲν οὖν τάδ' ἐστὶν ἐν θεοῖς καλὰ,

925

παθόντες ἄν ξυγγνοῖμεν ἡμαρτηκότες ·

εἰ δ' οἷδ' ἁμαρτάνουσι, μὴ πλείω κακὰ

πάθοιεν ἢ καὶ δρωσιν ἐκδίκως ἐμέ.

ΧΟΡΟΣ.

ἔτι τῶν αὐτῶν ἀνέμων αὐταὶ

ψυχῆς ῥιπαὶ τήνδε γ' ἔχουσιν.

930

ΚΡΕΩΝ.

τοιγὰρ τούτων τοῖσιν ἄγουσιν

κλαύμαθ' ὑπάρξει βραδυτήτος ὕπερ.

ΑΝΤΙΓΟΝΗ.

οἴμοι, θανάτου τοῦτ' ἐγγυτάτω

τοῦπος ἀφίκεται.

ΚΡΕΩΝ.

θαρσεῖν οὐδὲν παραμυθοῦμαι

935

μὴ οὐ τάδε ταύτη κατακυροῦσθαι.

ΑΝΤΙΓΟΝΗ.

ὦ γῆς Θήβης ἄστυ πατρῶν

καὶ θεοὶ προγενεῖς,

ἄγομαι δὴ 'γὼ κούκ' ἔτι μέλλω.

λεύσσετε, Θήβης οἱ κοιρανίδαι,

940

τὴν βασιληΐδα μούνην λοιπὴν,

οἷα πρὸς οἷων ἀνδρῶν πάσχω,

τὴν εὐσεβίαν σεβίσασα.

ΧΟΡΟΣ.

ἔτλα καὶ Δανάας οὐράνιον φῶς

ἀλλάξαι δέμας ἐν χαλκοδέτοις

945

αὐλαῖς · κρυπτομένα δ' ἐν

944 — 954. = 955 — 965.

4*

τυμβήρει θαλάμῳ κατεζεύχθη·
 καίτοι καὶ γενεᾷ τίμιος, ὃ παῖ παῖ,
 καὶ Ζηνὸς ταμιεύεσκε γονὰς χρυσορύτους. 950
 ἀλλ' ἃ μοιριδία τις δύνασις δεινά·
 οὐτ' ἂν νιν ὄμβρος οὐτ' ἤρης,
 οὐ πύργος, οὐχ ἀλίκτυποι
 κελαιναὶ νᾶες ἐκφύγοιεν.
 ζεύχθη δ' ὄξυχόλος παῖς ὁ Δρύαντος, 955
 Ἡδωνῶν βασιλεὺς, κερτομίοις
 ὄργαις, ἐκ Διονύσου
 πετρώδει κατάφρακτος ἐν δεσμῷ.
 οὕτω τὰς μανίας δεινὸν ἀποστάζει
 ἀνθηρόν τε μένος. κεῖνος ἐπέγνων μανίαις 960
 ψαύων τὸν θεὸν ἐν κερτομίοις γλώσσαις.
 πάνεσκε μὲν γὰρ ἐνθέους
 γυναῖκας εὐίον τε πῦρ,
 φιλαύλους τ' ἠρέθιζε Μούσας. 965
 παρὰ δὲ Κυνάεων πελαγέων διδύμας ἀλὸς
 ἄκται Βοσπόριαι ἰδ' ὁ Θρηκῶν * *
 Σαλμυδησὸς, ἔν' ἀγχίπολις Ἄρης 970
 δισσοῖσι Φινεΐδαις
 εἶδεν ἄρατὸν ἔλκος
 τυφλωθὲν ἐξ ἀγρίας δάμαρτος
 ἀλαὸν ἀλαστόροισιν ὀμμάτων κύκλοις
 ἀραχθέντων ὑφ' αἵματηραῖς 975
 χείρεσσι καὶ κερκίδων ἀκμαῖσιν,
 κατὰ δὲ ταχόμενοι μέλεοι μελέαν πάθαν 977
 κλαῖον, ματρὸς ἔχοντες ἀνύμφευτον γονάν· 980
 ἃ δὲ σπέρμα μὲν ἀρχαιογόνων·

966 — 976. = 977 — 987.

ἄντας' Ἐρεχθεῖδᾶν,
 τηλεπόροις δ' ἐν ἄντροις
 τράφη θυέλλαισιν ἐν πατρώαις
 Βορεᾶς ἄμιππος ὀρθόποδος ὑπὲρ πάγον 985
 θεῶν παῖς· ἀλλὰ καὶ ἐκείνα
 Μοῖραι μακραίωνες ἔσχον, ὧ παῖ.

ΤΕΙΡΕΣΙΑΣ.

Θήβης ἄνακτες, ἤκομεν κοινὴν ὁδὸν
 δύ' ἐξ ἑνὸς βλέποντε, τοῖς τυφλοῖσι γὰρ
 αὕτη κέλευθος ἐκ προηγητοῦ πέλει. 990

ΚΡΕΩΝ.

τί δ' ἔστιν, ὧ γεραιὲ Τειρεσία, νέον;

ΤΕΙΡΕΣΙΑΣ.

ἐγὼ διδάξω· καὶ σὺ τῷ μάντει πιθοῦ.

ΚΡΕΩΝ.

οὐκ οὖν πάρος γε σῆς ἀπεστάτου φρενός.

ΤΕΙΡΕΣΙΑΣ.

τοιγὰρ δι' ὀρθῆς τήνδε ναυκληρεῖς πόλιν.

ΚΡΕΩΝ.

ἔχω πεπονθὼς μαρτυρεῖν ὀνήσιμα. 995

ΤΕΙΡΕΣΙΑΣ.

φρόνει βεβῶς αὖ νῦν ἐπὶ ξυροῦ τύχης.

ΚΡΕΩΝ.

τί δ' ἔστιν; ὥς ἐγὼ τὸ σὸν φρίσσω στόμα.

ΤΕΙΡΕΣΙΑΣ.

γνώσει, τέχνης σημεῖα τῆς ἐμῆς κλύων.
 εἰς γὰρ παλαιὸν θᾶκον ὀρνιθοσκόπον
 ἔζων, ἔν' ἦν μοι παντὸς οἰωνοῦ λιμὴν,
 ἀγνώτ' ἀκούω φθόγγον ὀρνίθων, κακῶ
 κλάζοντας οἷστρω καὶ βεβαρβαρωμένῳ·
 καὶ σπῶντας ἐν χηλαῖσιν ἀλλήλους φοναῖς
 ἔγνων· πτερῶν γὰρ ῥοῖδος οὐκ ἄσημος ἦν. 1000

εὐθύς δὲ δείσας ἐμπύρων ἐγενόμην 1005
 βωμοῖσι παμφλέκτοισιν· ἐκ δὲ θυμάτων
 "Ηφαιστος οὐκ ἔλαμπε, ἀλλ' ἐπὶ σποδῶ
 μυδῶσα κηκὶς μηρίων ἐτήκετο
 κᾶτυφε κἀνέπτυε, καὶ μετάρσιοι
 χολαὶ διεσπείροντο, καὶ καταδδυνεῖς 1010
 μηροὶ καλυπτῆς ἐξέκειντο πίμελῃς.
 τοιαῦτα παιδὸς τοῦδ' ἐμάνθανον πάρα
 φθίνοντ' ἀσῆμων ὀργίων μαντεύματα.
 ἐμοὶ γὰρ οὗτος ἡγεμὼν, ἄλλοις δ' ἐγώ.
 καὶ ταῦτα τῆς σῆς ἐκ φρενὸς νοσεῖ πόλις. 1015
 βωμοὶ γὰρ ἡμῖν ἐσχάται τε παντελεῖς
 πλήρεις ὑπ' οἰωνῶν τε καὶ κυνῶν βορᾶς
 τοῦ δνσμόρου πεπιῶτος Οἰδίπου γόνου.
 κᾶτ' οὐ δέχονται θυστάδας λιτὰς ἔτι
 θεοὶ παρ' ἡμῶν οὐδὲ μηρίων φλόγα, 1020
 οὐδ' ὄρνις εὐσήμους ἀπορροιβδεῖ βοᾶς,
 ἀνδροφθόρον βεβρωῶτες αἵματος λίπος.
 ταῦτ' οὖν, τέκνον, φρόνησον. ἀνθρώποισι γὰρ
 τοῖς πᾶσι κοινόν ἐστι τοῦξαμαρτάνειν·
 ἐπεὶ δ' ἀμάρτη, κεῖνος οὐκ ἔτ' ἔστ' ἀνὴρ 1025
 ἄβουλος οὐδ' ἄνολβος, ὅστις ἐς κακὸν
 πεσὼν ἀκεῖται μηδ' ἀκίνητος πέλει.
 αὐθαδία τοι σκαιότητ' ὀφλισκάνει.
 ἄλλ' εἴκε τῶ θανόντι μηδ' ὀλωλότα
 κέντει. τίς ἀλκὴ τὸν θανόντ' ἐπικτανεῖν ; 1030
 εὖ σοι φρονήσας εὖ λέγω· τὸ μανθάνειν δ'
 ἥδιστον εὖ λέγοντος, εἰ κέρδος λέγοι.

ΚΡΕΩΝ.

ὦ πρέσβυ, πάντες ὥστε τοξόται σκοποῦ

τοξεύειτ' ἀνδρὸς τοῦδε, κοῦδὲ μαντικῆς
 ἄπρακτος ὑμῖν εἰμι, τῶν δ' ὑπαὶ γένους 1035
 ἐξημπολόημαι κάκπεφόρτισμαι πάλαι.
 κερδαίνειτ', ἐμπολάτε τὸν πρὸς Σάρδεων
 ἤλεκτρον, εἰ βούλεσθε, καὶ τὸν Ἰνδικὸν
 χρυσόν· τάφω δ' ἐκεῖνον οὐχὶ κρύνετε,
 οὐδ' εἰ θέλουσ' οἱ Ζηνὸς αἰετοὶ βορὰν 1040
 φέρειν νιν ἀρπάζοντες ἔς Διὸς θρόνους,
 οὐδ' ὥς μίασμα τοῦτο μὴ τρέσας ἐγὼ
 θάπτειν παρήσω κεῖνον. εὖ γὰρ οἶδ' ὅτι
 θεοὺς μαινίνειν οὔτις ἀνθρώπων σσένει.
 πίπτουσι δ', ὧ γεγαυῖε Τειρεσία, βροτῶν 1045
 χοὶ πολλὰ δεινοὶ πτώματ' αἴσχερ', ὅταν λόγους
 αἰσχροὺς καλῶς λέγωσι τοῦ κέρδους χάριν.

ΤΕΙΡΕΣΙΑΣ.

φεῦ·

ἄρ' οἶδεν ἀνθρώπων τις, ἄρα φράζεται,

ΚΡΕΩΝ.

τί χρῆμα; ποῖον τοῦτο πάγκοινον λέγεις;

ΤΕΙΡΕΣΙΑΣ.

ὄσω κράτιστον κτημάτων εὐβουλία;

1050

ΚΡΕΩΝ.

ὄσωπερ, οἶμαι, μὴ φρονεῖν πλείστη βλάβη.

ΤΕΙΡΕΣΙΑΣ.

ταύτης σὺ μέντοι τῆς νόσου πλήρης ἔφης.

ΚΡΕΩΝ.

οὐ βούλομαι τὸν μάντιν ἀντειπεῖν κακῶς.

ΤΕΙΡΕΣΙΑΣ.

καὶ μὴν λέγεις, ψευδῇ με θεσπίζειν λέγων.

ΚΡΕΩΝ.

τὸ μαντικὸν γὰρ πᾶν φιλάργυρον γένος.

1055

ΤΕΙΡΕΣΙΑΣ.

τὸ δ' ἐκ τυράννων αἰσχροκέρδειαν φιλεῖ.

ΚΡΕΩΝ.

ἄρ' οἶσθα ταγούς ὄντας ἂν λέγῃς λέγων ;

ΤΕΙΡΕΣΙΑΣ.

οἶδ'. ἐξ ἐμοῦ γὰρ τήνδ' ἔχεις σώσας πόλιν

ΚΡΕΩΝ.

σοφὸς σὺ μάντις, ἀλλὰ τὰδικεῖν φιλῶν

ΤΕΙΡΕΣΙΑΣ.

ῥοσεῖς με τὰκίνητα διὰ φρενῶν φράσαι.

1060

ΚΡΕΩΝ.

κίνει, μόνον δὲ μὴ 'πι κέρδεσιν λέγων.

ΤΕΙΡΕΣΙΑΣ.

οὕτω γὰρ ἤδη καὶ δοκῶ τὸ σὸν μέρος.

ΚΡΕΩΝ.

ὥς μὴ 'μπολήσω ἴσθι τὴν ἐμὴν φρένα.

ΤΕΙΡΕΣΙΑΣ.

ἀλλ' εὖ γέ τοι κάτισθι μὴ πολλοὺς ἔτι

τροχοὺς ἀμιλλητῆρας ἡλίου τελῶν,

1065

ἐν οἷσι τῶν σῶν αὐτὸς ἐκ σπλάγχχνων ἕνα

νέκυν νεκρῶν ἀμοιβὸν ἀντιδοὺς ἔσει,

ἀνθ' ὧν ἔχεις μὲν τῶν ἄνω βαλὼν κάτω,

ψυχὴν τ' ἀτίμως ἐν τάφῳ κατῶκισας.

ἔχεις δὲ τῶν κάτωθεν ἐνθάδ' αὖ θεῶν

1070

ἄμοιρον, ἀκτέριστον, ἀνόσιον νέκυν.

ὦν οὔτε σοὶ μέτεστιν οὔτε τοῖς ἄνω

θεοῖσιν, ἀλλ' ἐκ σοῦ βιάζονται τάδε.

τούτων σε λωδητῆρες ὑστεροφθόροι

λοχῶσιν "Αἰδου καὶ θεῶν Ἑρινύες,

1075

ἐν τοῖσιν αὐτοῖς τοῖσδε ληφθῆναι κακοῖς.

καὶ ταῦτ' ἄθρησον εἰ κατηργυρωμένος

λέγω. φανεῖ γὰρ οὐ μακροῦ χρόνου τριβὴ,

ἀνδρῶν γυναικῶν σοῖς δόμοις κωκύματα.
 ἐχθραὶ δὲ πᾶσαι συνταράσσονται πόλεις 1080
 ὅσων σπαράγματ' ἢ κύνες καθήγισαν,
 ἢ θῆρες, ἢ τις πτηνὸς οἰωνὸς, φέρων
 ἀνόσιον ὁσμὴν ἐστιοῦχον ἐς πόλιν.
 τοιαῦτά σου, λυπεῖς γὰρ, ὥστε τοξότης
 ἀφῆκα θυμῷ καρδίας τοξεύματα 1085
 βέβαια, τῶν σὺ θάλλπος οὐχ ὑπεκδραμεῖ.
 ὦ παῖ, σὺ δ' ἡμᾶς ἄπαγε πρὸς δόμους, ἵνα
 τὸν θυμὸν οὗτος ἐς νεωτέρους ἀφῇ,
 καὶ γυνὴ τρέφειν τὴν γλῶσσαν ἡσυχωτέραν
 τὸν νοῦν τ' ἀμείνω τῶν φρενῶν ἢ νῦν φέρει. 1090

ΧΟΡΟΣ.

ἀνὴρ, ἄναξ, βέβηκε δεινὰ θεσπίσας.
 ἐπιστάμεσθα δ', ἐξ ὅτου λευκὴν ἐγὼ
 τήνδ' ἐκ μελαίνης ἀμφιβάλλομαι τρίχα,
 μή πώ ποτ' αὐτὸν ψεῦδος ἐς πόλιν λακεῖν.

ΚΡΕΩΝ.

ἔγνωκα καὐτὸς καὶ ταράσσομαι φρένας. 1095
 τό τ' εἰκαθεῖν γὰρ δεινόν· ἀντιστάντα δὲ
 ἄτῃ πατάξαι θυμὸν ἐν δεινῷ πάρα.

ΧΟΡΟΣ.

εὐβουλίας δεῖ, παῖ Μενοικέως Κρέον.

ΚΡΕΩΝ.

τί δῆτα χρὴ δρᾶν ; φράζε· πείσομαι δ' ἐγώ.

ΧΟΡΟΣ.

ἐλθὼν κόρην μὲν ἐκ κατώρυχος στέγης 1100
 ἄνες· κτίσον δὲ τῷ προκειμένῳ τάφον.

ΚΡΕΩΝ.

καὶ ταῦτ' ἐπαινεῖς καὶ δοκεῖς παρεικαθεῖν ;

ΧΟΡΟΣ.

ὅσον γ', ἀναξ, τάχιστα. συντέμνουσι γὰρ
θεῶν ποδώκεις τοὺς κακόφρονας βλάβαι.

ΚΡΕΩΝ:

οἷμοι · μόλις μὲν, καρδίας δ' ἐξίσταμαι 1105
τὸ δρᾶν · ἀνάγκη δ' οὐχὶ δυσμαχητέον.

ΧΟΡΟΣ.

δρᾶ νυν τὰδ' ἐλθὼν μηδ' ἐπ' ἄλλοισιν τρέπε.

ΚΡΕΩΝ:

ᾧδ' ὥς ἔχω στείχοιμ' ἄν · ἴτ' ἴτ' ὀπάδονες
οἷ τ' ὄντες οἷ τ' ἀπόντες, ἀξίνας χεροῖν
ὀρμαῖσθ' ἐλόντες εἰς ἐπόψιον τόπον. 1110
ἐγὼ δ', ἐπειδὴ δόξα τῇδ' ἐπεστράφη,
αὐτός τ' ἔδησα, καὶ παρῶν ἐκλύσομαι.
δέδοικα γὰρ μὴ τοὺς καθεστῶτας νόμους
ἄριστον ἢ σώζοντα τὸν βίον τελεῖν.

ΧΟΡΟΣ.

πολυνώνυμε, Καδμεΐας Νύμφας ἄγαλμα, 1115
καὶ Διὸς βαρυβρεμέτα
γένος, κλυτὰν, ὃς ἀμφέπεις
Ἰταλίαν, μέδεις δὲ
παγκοίνοις Ἑλευσινίας 1120
Δηοῦς ἐν κόλποις, Βακχεῦ, Βακχᾶν
ὁ μητροπόλιν Θήβαν
ναιετῶν παρ' ὑγρῶν
Ἰσμηνοῦ ρεΐθρων, ἄγρίου τ'
ἐπὶ σπορᾷ δράκοντος · 1125
σὲ δ' ὑπὲρ διλόφοιο πέτρας στέρουσ' ὅπως
λιγνὺς, ἔνθα Κωρύκται

1115 — 1125. = 1126 — 1136.

Νύμφαι σίγῃσι Βακχίδες,
 Κασταλίας τε νᾶμα · 1130
 καί σε Νυσαίων ὀρέων
 κισσήρεις ὄχθαι, χλωρά τ' ἄκτα
 πολύσταφυλος πέμπει
 ἄβρότων ἐπέων
 εὐαζόντων Θηβαίας 1135
 ἐπισκοποῦντ' ἀγνιάς ·
 τὰν ἐκ πασᾶν τιμᾶς
 ὑπερτάταν πόλεων
 ματρὶ σὺν κεραυνίᾳ ·
 καὶ νῦν, ὥς βιαίας 1140
 ἔχεται πανδῆμιος
 πόλις ἐπὶ νόσου, μολεῖν
 καθαροσίῳ ποδὶ Παρνησίαν
 ὑπὲρ κλιτὺν, ἥ στονόεντα πορθμὸν. 1145
 ἰὼ πῦρ πνειόντων
 χοράγ' ἄστρον, νυχίων
 φθεγμάτων ἐπίσκοπε,
 καὶ Ζηνὸς γένεθλον,
 προφάνηθι Ναξίαις 1150
 σαῖς ἄρα περιπόλοις
 Θυΐαισιν, αἷ σε μαινόμεναι πάννυχοι
 χορεύουσι, τὸν ταμίαν Ἰακχον.

ΑΓΓΕΛΟΣ.

Κάδμου πάροικοι καὶ δόμων Ἀμφίονος, 1155
 οὐκ ἔσθ' ὅποιον στάντ' ἂν ἀνθρώπου βίον
 οὔτ' αἰνέσαιμ' ἂν οὔτε μεμψαίμην ποτέ.
 τύχη γὰρ ὀρθοῖ καὶ τύχη καταρῥέπει

1137 — 1145. = 1146 — 1154.

τὸν εὐτυχοῦντα τὸν τε δυστυχοῦντ' αἰεὶ·
καὶ μάντις οὐδεὶς τῶν καθεστώτων βροτοῖς. 1160
Κρέων γὰρ ἦν ζηλωτὸς, ὥς ἐμοὶ, ποτὲ,
σώσας μὲν ἐχθρῶν τήνδε Καδμείαν χθόνα,
λαβὼν τε χώρας παντελῇ μοναρχίαν
εὐθυνε, θάλλων εὐγενεῖ τέκνων σπορᾷ·
καὶ νῦν ἀφεῖται πάντα. τὰς γὰρ ἡδονὰς 1165
ὅταν προδῶσιν ἄνδρες, οὐ τίθημ' ἐγὼ
ζῆν τοῦτον, ἀλλ' ἐμψυχον ἡγοῦμαι νεκρόν.
πλούτει τε γὰρ κατ' οἶκον, εἰ βούλει, μέγα,
καὶ ζῆ τύραννον σχῆμ' ἔχων· ἐὰν δ' ἀπῆ
τούτων τὸ χαίρειν, τᾶλλ' ἐγὼ καπνοῦ σκιᾶς 1170
οὐκ ἂν πριαίμην ἀνδρὶ πρὸς τὴν ἡδονήν.

ΧΟΡΟΣ.

τί δ' αὖ τόδ' ἄχθος βασιλέων ἦκεις φέρων ;

ΑΓΓΕΛΟΣ.

τεθναῖσιν· οἱ δὲ ζῶντες αἴτιοι θανεῖν.

ΧΟΡΟΣ.

καὶ τίς φονεύει ; τίς δ' ὁ κείμενος ; λέγε.

ΑΓΓΕΛΟΣ.

Αἴμων ὅλωλεν· αὐτόχειρ δ' αἰμάσσεται. 1175

ΧΟΡΟΣ.

πότερα πατρώας, ἢ πρὸς οἰκείας χερὸς ;

ΑΓΓΕΛΟΣ.

αὐτὸς πρὸς αὐτοῦ, πατρὶ μηνίσας φόνου.

ΧΟΡΟΣ.

ᾧ μάντι, τοῦπος ὥς ἄρ' ὀρθὸν ἤνυσας.

ΑΓΓΕΛΟΣ.

ὥς ᾧδ' ἐχόντων τᾶλλα βουλεύειν πάρα.

ΧΟΡΟΣ.

καὶ μὴν ὁρῶ τάλαιναν Εὐρυδίκην ὁμοῦ 1180

δάμαρτα τὴν Κρέοντος · ἐκ δὲ δωματίων
ἦτοι κλύουσα παιδὸς ἣ τύχη πάρα.

ΕΤΡΥΔΙΚΗ.

ὦ πάντες ἄστοι, τῶν λόγων ἐπηρεσθόμην
πρὸς ἔξοδον στείχουσα, Παλλάδος θεᾶς
ὅπως ἰκοίμην εὐγμάτων προσήγορος. 1185
καὶ τυγχάνω τε κλῆθρ' ἀνασπαστοῦ πύλης
χαλῶσα καὶ με φθόγγος οἰκείου κακοῦ
βάλλει δι' ὧτων · ὑπτία δὲ κλίνομαι
δείσασα πρὸς δμῳαῖσι κάποπλήσσομαι.
ἀλλ' ὅστις ἦν ὁ μῦθος αὐθις εἶπατε · 1190
κακῶν γὰρ οὐκ ἄπειρος οὔσ' ἀκούσομαι.

ΑΓΓΕΛΟΣ.

ἐγὼ, φίλῃ δέσποινα, καὶ παρῶν ἐρῶ,
κουνδὲν παρήσω τῆς ἀληθείας ἔπος.
τί γάρ σε μαλθάσσοιμ' ἂν ὦν ἐς ὕστερον
ψεῦσται φανούμεθ' ; ὀρθὸν ἀλήθει' αἰεί. 1195
ἐγὼ δὲ σὺ ποδαγὸς ἐσπόμην πόσει
πεδίον ἐπ' ἄκρον, ἔνθ' ἔκειτο νηλεὲς
κυνοσπάρακτον σῶμα Πολυνείκους ἔτι ·
καὶ τὸν μὲν, αἰτήσαντες ἐνοδίαν θεὸν
Πλούτωνά τ' ὀργὰς εὐμενεῖς κατασχεθεῖν, 1200
λούσαντες ἄγνόν λουτρὸν, ἐν νεοσπάσιν
θαλλοῖς ὃ δὴ λέλειπτο συγκατήθομεν,
καὶ τύμβον ὀρθόκρανον οἰκείας χθονὸς
χῶσαντες αὐθις πρὸς λιθόστρωτον κόρης
νυμφεῖον Ἄιδου κοῖλον εἰσεβαίνομεν. 1205
φωνῆς δ' ἄπωθεν ὀρθίων κωκυμάτων
κλύει τις ἀκτέριστον ἀμφὶ πασιτάδα,
καὶ δεσπότη Κρέοντι σημαίνει μολῶν ·

τῷ δ' ἀθλίας ἄσημα περιβαίνει βοῆς
 ἔρποντι μᾶλλον ἄσσον, οἰμῶξας δ' ἔπος 1210
 ἦσι δυσθρήνητον· ὦ τάλας ἐγὼ,
 ἄρ' εἰμὶ μάντις ; ἄρα δυστυχεστάτην
 κέλευθον ἔρπω τῶν παρελθουσῶν ὁδῶν ;
 παιδὸς με σαίνει φθόγγος. ἀλλὰ, πρόσπολοι,
 ἴτ' ἄσσον ὤκειῖς, καὶ παραστάντες τάφῳ 1215
 ἀθρήσασθ', ἄρμὸν χώματος λιθοσπαδῇ
 δύντες πρὸς αὐτὸ στόμιον, εἰ τὸν Αἴμονος
 φθόγγον συνίημι, ἣ θεοῖσι κλέπτομαι —
 τὰδ' ἐξ ἀθύμου δεσπότην κελεύσμασιν
 ἠθροῦμεν· ἐν δὲ λοισθίῳ τυμβεύματι 1220
 τὴν μὲν κρεμαστὴν αὐχένος κατείδαμεν,
 βρόχῳ μιτῶδει σινδόνης καθημμένην,
 τὸν δ' ἄμφι μέσση περιπετὴ προσκείμενον,
 εὐνῆς ἀποιμῶζοντα τῆς κάτω φθορὰν
 καὶ πατρὸς ἔργα καὶ τὸ δύστηνον λέχος. 1225
 ὁ δ' ὥς ὁρᾷ σφε, στυγνὸν οἰμῶξας ἔσω
 χωρεῖ πρὸς αὐτὸν ἀνακωχύσας καλεῖ·
 ὦ τλήμων, οἷον ἔργον εἴργασαι· τίνα
 νοῦν ἔσχες ; ἐν τῷ ξυμπορᾶς διεφθάρης ;
 ἐξελθε, τέκνον, ἰκέσιός σε λίσσομαι — 1230
 τὸν δ' ἀγρίοις ὅσοισι παπιτήνας ὁ παῖς,
 πτύσας προσώπῳ κοῦδὲν ἀντειπὼν ξίφους
 ἔλκει διπλοῦς κνώδοντας· ἐκ δ' ὀρμωμένον
 πατρὸς φρυγαῖσιν ἠμπλακ'· εἰθ' ὁ δύσμορος
 αὐτῷ χολωθεῖς, ὥσπερ εἶχ', ἐπενταθεῖς 1235
 ἤρεισε πλευραῖς μέσσον ἔγχος, ἐς δ' ὕγρὸν
 ἀγκῶν' ἔτ' ἐμφρων παρθένῳ προσπτύσσεται·
 καὶ φυσιῶν ὀξεῖαν ἐκβάλλει πνοήν

λευκῇ παρειᾷ φοινίου σταλάγματος.
κεῖται δὲ νεκρὸς περὶ νεκρῷ, τὰ νυμφικὰ
τέλη λαχὼν δείλαιος εἶν' Αἰδου δόμοις,
δείξας ἐν ἀνθρώποισι τὴν ἀβουλίαν
ὅσῳ μέγιστον ἀνδρὶ πρόσκειται κακόν.

1240

ΧΟΡΟΣ.

τί τοῦτ' ἂν εἰκάσεις ; ἢ γυνὴ πάλιν
φρούδη, πρὶν εἰπεῖν ἐσθλὸν ἢ κακὸν λόγον.

1245

ΑΓΓΕΛΟΣ.

καὐτὸς τεθάμβηκ'· ἐλπίσιν δὲ βόσκομαι,
ἄχῃ τέκνου κλύουσιν ἐς πόλιν γόους
οὐκ ἀξιῶσιν, ἀλλ' ὑπὸ στέγῃς ἔσω
δμῳαῖς προθήσειν πένθος οἰκεῖον στένειν.
γνώμης γὰρ οὐκ ἄπειρος, ὥσθ' ἁμαρτάνειν.

1250

ΧΟΡΟΣ.

οὐκ οἶδ'· ἐμοὶ δ' οὖν ἢ τ' ἄγαν σιγὴ βαρὺ
δοκεῖ προσεῖναι χῆ μάτην πολλὴ βοή.

ΑΓΓΕΛΟΣ.

ἀλλ' εἰσόμεσθα, μή τι καὶ κατὰσχετον
κρυφῇ καλύπτει καρδίᾳ θυμουμένη,
δόμους παραστείχοντες. εὖ γὰρ οὖν λέγεις.
καὶ τῆς ἄγαν γὰρ ἐστὶ πού σιγῆς βάρους.

1255

ΧΟΡΟΣ.

καὶ μὴν ὅδ' ἀναξ' αὐτὸς ἐφῆκει
μνημ' ἐπίσημον διὰ χειρὸς ἔχων,
εἰ θέμις εἰπεῖν, οὐκ ἄλλοτρίαν
ἄτην, ἀλλ' αὐτὸς ἁμαρτιῶν.

1260

ΚΡΕΩΝ.

ἰὼ φρενῶν δυσφρόνων ἁμαρτήματα
στερεὰ θανατόεντ'.

1261 — 1277. = 1284 — 1300.

ὦ κτανόντας τε καὶ
 θανόντας βλέποντες ἐμφυλίου.
 ὦμοι ἐμῶν ἄνολθα βουλευμάτων.
 ἰὼ παῖ, νέος νέῳ ξὺν μόρῳ,
 αἰαῖ αἰαῖ,
 ἔθανες, ἀπελύθης,
 ἔμαῖς οὐδὲ σαῖσι δυσβουλίαις.

Χ Ο Ρ Ο Σ.

οἷμ' ὥς ἔοικας ὅψε τὴν δίκην ἰδεῖν.

1265

1270

Κ Ρ Ε Ω Ν.

οἷμοι,

ἔχω μαθὼν δείλαιος· ἐν δ' ἐμῷ κάρῳ
 θεὸς τότε ἄρα τότε μέγα βάρος μ' ἔχων
 ἔπαισεν, ἐν δ' ἔσεισεν ἀγρίαις ὁδοῖς,
 οἷμοι λακπάτητον ἀντρέπων χαράν.
 φεῦ φεῦ, ὦ πόνοι βροτῶν δύσπονοι.

1275

ΕΞΑΓΓΕΛΟΣ.

ὦ δέσποθ', ὥς ἔχων τε καὶ κεκτημένος,
 τὰ μὲν πρὸ χειρῶν τάδε φέρων, τὰ δ' ἐν δόμοις
 ἔοικας ἥκειν καὶ τάχ' ὄψεσθαι κακά.

1278

1280

Κ Ρ Ε Ω Ν.

τί δ' ἔστιν αὖ κάκιον ἢ κακῶν ἔτι ;

ΕΞΑΓΓΕΛΟΣ.

γυνὴ τέθνηκε, τοῦδε παμμήτωρ νεκροῦ,
 δύστηνος, ἄρτι νεοτόμοισι πλήγμασιν.

Κ Ρ Ε Ω Ν.

ἰὼ ἰὼ δυσκάθατος Ἄιδου λιμὴν·

1284

τί μ' ἄρα τί μ' ὀλέκεις,

1285

ὦ κακάγγελτά μοι

προπέμψας ἄχην, τίνα θροεῖς λόγον ;

αἰαῖ, ὀλωλότ' ἄνδρ' ἐπεξεργάσω.

τί φῆς, τίνα λέγεις νέον μοι λόγον ;

αἰαῖ αἰαῖ,

1290

σφάγιον ἐπ' ὀλέθρῳ

γυναικεῖον ἀμφικεῖσθαι μόρον ;

ΧΟΡΟΣ.

ὄρᾱν πάρεστιν. οὐ γὰρ ἐν μυχοῖς ἔτι.

ΚΡΕΩΝ.

οἷμοι,

κακὸν τόδ' ἄλλο δεύτερον βλέπω τάλας.

1295

τίς ἄρα, τίς με πότμος ἔτι περιμένει ;

ἔχω μὲν ἐν χεῖρεσσιν ἀρτίως τέκνον,

τάλας, τὸν δ' ἐναντα προσβλέπω νεκρόν.

φεῦ φεῦ μάτερ ἀθλία, φεῦ τέκνον,

1300

ΕΞΑΓΓΕΛΟΣ.

ἦ δ' ὀξύθηκτος ἦδε βωμία πέριξ

λύει κελαίνα βλέφαρα, κωκύσασα μὲν

τοῦ πρὶν θανόντος Μεγαρέως κλεινὸν λέχος,

αὐθις δὲ τοῦδε, λοίσθιον δὲ σοὶ κακὰς

πράξεις ἐφνυμνήσασα τῷ παιδοκτόνῳ.

1305

ΚΡΕΩΝ,

αἰαῖ αἰαῖ,

ἀνέπταν φόβῳ. τί μ' οὐκ ἀνταίαν

ἐπαισέν τις ἀμφιθήκῳ ξίφει ;

δείλαιος ἐγὼ, φεῦ φεῦ,

1310

δειλαία δὲ συγκέκραμαι δύα.

ΕΞΑΓΓΕΛΟΣ.

ὥς αἰτίαν γε τῶνδε κακείνων ἔχων

πρὸς τῆς θανούσης τῆσδ' ἐπεσκήπτου μόρον.

ΚΡΕΩΝ.

ποιῶ δὲ καπελύσατ' ἐν φοναῖς τρόπον ;

1306 — 1311, = 1328 — 1333,

ΕΞΑΓΓΕΛΟΣ.

παίσας' ὑφ' ἧπαρ αὐτόχειρ αὐτήν, ὅπως 1315
 παιδὸς τόδ' ἦσθετ' ὀξυκώκυντον πάθος,

ΚΡΕΩΝ.

ᾧμοι μοι, τάδ' οὐκ ἐπ' ἄλλον βροτῶν
 ἐμᾶς ἀρμόσει ποτ' ἐξ αἰτίας.
 ἐγὼ γάρ σ' ἐγὼ σ' ἔκανον, ᾧ μέλεος,
 ἐγὼ, φάμ' ἔτυμον. ἰὼ πρόσπολοι, 1320
 ἄγετέ μ' ὅτι τάχιστ', ἄγετέ μ' ἐκποδῶν,
 τὸν οὐκ ὄντα μᾶλλον ἢ μηδένα. 1325

ΧΟΡΟΣ.

κέρδη παραινεῖς, εἴ τι κέρδος ἐν κακοῖς·
 βράχιστα γὰρ κράτιστα τὰν ποσὶν κακά.

ΚΡΕΩΝ.

ἴτω ἴτω,
 φανήτω μόρων ὁ κάλλιστ' ἐμῶν 1329
 ἐμοὶ τερμίαν ἄγων ἀμέραν
 ὕπατος· ἴτω ἴτω,
 ὅπως μηκέτ' ἄμαρ ἄλλ' εἰσίδω. 1333

ΧΟΡΟΣ.

μέλλοντα ταῦτα. τῶν προκειμένων τι χρὴ
 πράσσειν. μέλει γὰρ τῶνδ' ὅτοισι χρὴ μέλειν, 1335

ΚΡΕΩΝ.

ἀλλ' ὦν ἐρῶ μὲν, ταῦτα συγκατηυξάμην.

ΧΟΡΟΣ.

μή νυν προσεύχου μηδέν· ὥς πεπρωμένης
 οὐκ ἔστι θνητοῖς συμφορᾶς ἀπαλλαγὴ.

ΚΡΕΩΝ.

ἄγοιτ' ἄν μάταιον ἄνδρ' ἐκποδῶν,
 ὅς, ᾧ παῖ, σέ τ' οὐχ ἔκων κάκτανον, 1340

1317 — 1325. = 1339 — 1346.

σέ τ' αὐτάν. ὦμοι μέλεος, οὐδ' ἔχω
 ὄπα πρὸς πότερον ἴδω [πᾶ καὶ θῶ]· πάντα γὰρ
 λέχρια τὰν χεραῖν, τὰ δ' ἐπὶ κρατί μοι 1345
 πότμος δυσκόμιστος εἰσήλατο.

ΧΟΡΟΣ.

πολλῶ τὸ φρονεῖν, εὐδαιμονίας
 πρῶτον ὑπάρχει· χρηὴ δὲ τὰ γ' εἰς θεοὺς
 μηδὲν ᾧσεπτεῖν· μεγάλοι δὲ λόγοι 1350
 μεγάλας πληγὰς τῶν ὑπεραύχων
 ἀποτίσαντες
 γήρᾳ τὸ φρονεῖν ἐδίδαξαν.

NOTES.

ON THE ARGUMENTS.

Arg. 1, line 11. *ἐαυτὸν ἐπισφάζει τῇ κόρῃ*, *slays himself by, or near the maiden*. Comp. Eurip. Hec. 505, *ἐμὲ ἐπισφάζαι τάφῳ*. So perhaps Dion. Cass. 64, *sub fin.* at Otho's funeral, *τινὲς ἐαυτοὺς ἐπέσφαξαν αὐτῷ*, i. e. *juxta rogam interfecere se*, (Tac. Annal. 2, 49.)

Arg. 2. The Argument bears the name of Aristophanes of Byzantium, a celebrated grammarian and critic of Alexandria, under the Ptolemies Philopator and Epiphanes, (B. C. 181 – 221.)

Line 6. *καλλίστων*. In an epigram by Dioscorides, a statue on the grave of Sophocles is asked by a wayfaring man, what mourning mask is in its hand. It replies,

*εἴτε σοι Ἀντιγόνην εἰπεῖν φίλον οὐκ ἂν ἁμάρτοις,
εἴτε καὶ Ἰλέκτραν ἁμφοτέραι γὰρ ἄκρον.*

Line 8. *Ἴων*. The same Ion who is mentioned in the preface. He wrote elegies and dithyrambic odes, tragedies, historical works, and a philosophical treatise. — *καταπρησθῆναι*. This word Dindorf has introduced instead of the unmeaning *καταπρωισθῆναι*.

Line 10. Mimnermus the elegiac poet.

Line 14. This play of Euripides is lost. The catastrophe shows that there was little of the tragic in it.

Line 22. It is asserted by a Greek biographer of Sophocles, (in Brunck's Sophocles,) that the poet died of joy in consequence of having gained a victory in representing the

Antigone. He gives another story also ; that in reading the Antigone the poet came to a long sentence, toward the close of the piece, which had no pause in it ; and that his exertion in pronouncing it took away his breath and his life together. The first of these stories is plainly untrue, for he lived long after the Antigone was acted.

Line 23. *εὐδοκίμῆσαντα*. The Athenians long afterward took pleasure in listening to this play. Demosthenes says, (De Fals. Leg. § 246, Bekk.,) that it was often acted by two eminent actors of his time, under whom Æschines played the part of Creon. — *διδασκαλίᾳ*. As the poet taught his actors and choruses, this word, denoting that act, came to mean the *exhibition* of the play.

24. The sense is, that, on the list of plays attributed to our poet, the Antigone was the thirty-second. Whether the order of time was observed in that list, we cannot say.

ON THE PLAY.

1. *κοινόν*, of the same race, *συγγενές*. Comp. *αἵματος κοινού*, 202, *κοινῶν παίδων*, children allied by blood, Œd. Rex 261. — *αὐτάδελφον*, sprung from the same parents, but sometimes spoken of one who has only the same father or mother : thus Apollo calls Mercury *αὐτάδελφον αἶμα*, Æsch. Furies 89, although their mothers were different. This word may possibly be a term of affection here, like *own brother* or *sister* in English, and so 503, 696. Comp. the analogous word *αὐτανέπιος*, which Elmsley, (note on Heraclidæ 987,) defines a *cousin* in both lines ; but in v. 212 of that play, it cannot have so limited a meaning. For the accumulation of words denoting relationship, comp. Electra 12, *ὁμαίμου καὶ πασιγνήτης*. — *Ἰσμήρης πάρα* = *Ἰσμήρη*, a

common periphrase in Sophocles. Comp. *Œd. Rex* 40, 1235, *κατ' ἄλλῃν κατὰ*, *infra* 899, and *Electr.* 1164.

2, 3. In this passage, according to Seidler's explanation of it, ὅ τι and ὁποῖον are to be regarded as two interrogatives standing side by side; for which idiom comp. v. 1842, *Alcest.* 213. Ὅποῖον is nearly the same with ὁποῖαν οὖν, of any sort whatsoever. The sense is, *dost thou know what among the evils arising from Œdipus, — of what sort, —* (i. e. do you know any calamity of any kind which) *Jupiter is not bringing to pass?* Others read ὅτι, *that*, and explain ὁποῖον οὐκ according to the idiom seen in such phrases as τί οὐ δρῶν, *doing what not*, i. e. *every thing*. The sense with them is, *do you know that Jupiter is bringing to pass* (what not, i. e.) *every sort of evil arising from Œdipus*. So Hermann, Wunder, and Lobeck, (on *Ajax* 1416, 2d ed.)

3. νῶν ἔτι ζῶσαι. These are genitives absolute. The Schol. and Hermann take them as datives governed by τελεῖ; but, as Boeckh remarks, that construction would imply that some of the evils were expected to happen to the maidens after they were dead, which is out of the circle of thoughts in this play, and in the tragic poets generally.

4. ἄτης ἄτερ. I have followed Boeckh, (with whom Wex, and in part Hermann, in his third edition, agree,) in marking these words as parenthetical, and in giving to ἄτερ the sense of *apart from, to say nothing of*, which its synonyms ἀνευ, χωρὶς, sometimes have. ἄτη is the guilt and calamity of the race, which, as being too obvious to be noticed, Antigone passes by. The οὔτε at the beginning of v. 5 merely repeats that which stands before the parenthesis. The sense then is, *for there is nothing either sorrowful or, — not to mention calamity, — shameful or disgraceful*. Others change the text, because ἄτης ἄτερ, if not parenthetical, has a meaning entirely at variance with the context. Brunck wishes to read ἀτήριον, a word unknown to the tragic poets;

Coray recommends ἄγης ἄτερ, (i. e. ζήλου ἄτερ, ἄζηλον,) which seems to be far too tame for this place.

6. κακῶν is used partitively; = ἐν κακῶν, *as one of or among* our calamities. Comp. Matthiæ, § 323. — οὐκ is a repetition of οὐ, v. 5, in order to give greater strength to the negation. It is rare that *the same* negative is thus repeated in *the same* clause.

7. τί τοῦτο. Comp. Alcest. 106. — πανδήμῳ πόλει = πάσῃ τῇ πόλει. See Alcest. 428.

9. ἔχεις τι, *are you possessed of, do you know any thing?* Comp. Alcest. 51.

10. τῶν ἐχθρῶν follows στείχοντα. The sense is, *evils proceeding from our enemies to our friends*, i. e. to Poly-nices. But others join τῶν ἑ. κακά, *evils belonging to our enemies*, or such as they experience, (viz. to lie unburied.)

11–14. In the first four lines of this speech, Ismene says that she has had no news good or bad of *their friends* since their brothers' death; in the last three, that she has heard *nothing whatever* since the flight of the Argive army. φίλων, in v. 11, refers to τοὺς φίλους in v. 10, and 15–17 perhaps to τῶν ἐχθρῶν of the same verse, which Ismene would naturally understand of the *Argives*, although said of *Creon*. — μῦθος φίλων, *word or news about friends*. Schaefer cites Ajax 221, οἶαν ἐδήλωσας ἀνδρὸς αἰθοπος ἀγγελίαν, *what a message thou hast told me concerning the impetuous man*. — μᾶ ἡμέρα διπλῇ χειρὶ. Such oxymora, or verbal antitheses, are common in the tragic poets. Comp. 55, 75, 170, Œd. Rex 1. For another variety, see note on v. 1266.

18. ᾗδῃ. The MSS. all have ᾗδειν, but the Scholiast, by his note ἀντὶ τοῦ ᾗδεα, shows that he read ᾗδῃ; for he would not have explained the more common ᾗδειν. It is hard to say whether ᾗδῃ and ᾗδειν were both in use in the earlier Attic, or whether the latter is to be ascribed to copyists.

19. ἐξέπεμπόν σε. *I sent for you to come out*. A sense

which the middle has, CEd. Rex 951. So *ἔστειλα*, v. 165, is used in the sense *I sent for*, which *ἔστειλάμην* has, CEd. Rex 434. Comp. Philoct. 60.

20. *δηλοῖς* construed with a participle, as in v. 242. Comp. 471. For *δείκνυμι*, a word of similar sense taking the same construction, comp. Alcest. 154. — *καλχαίνουσα*. Suidas, *κατὰ βάθος μεριμνάουσα*, *deeply pondering*. Schol., *τεταραγμένως φροντίζουσα*, *anxiously reflecting upon*. This verb is from *κάλχη* = *πορφύρα*, *murex*, *purple color*, and may be compared with *πορφύρω*, which means (1.) to be purple; (2.) to be of the color of the agitated sea; (3.) to be disquieted, anxious, thoughtful. *καλχαίνω* like *μεριμνάω* either takes an accus. as here, (comp. CEd. Rex 1124,) or a case with a preposition, as in Eurip. Heracl. 40, *ἀμφὶ τέκνοις καλχαίνων*, which is the more common construction of *μεριμνάω* in prose. — *ἔπος*, *something told*, *subject of discourse*. Comp. CEd. Rex 1144.

21. *τῷ κασιγνήτῳ*. This is an instance of a whole agreeing in case with its parts, *τὸν μὲν, τὸν δέ*, instead of being put in the genitive after them; a sort of apposition not uncommon in Greek. Comp. Mt. § 289. 8, § 319. — *τάφου* is the genitive in respect of which the verbs are taken. Mt. § 338.

24. Supply *αὐτῷ* with *χρησθεῖς*. *Eteocles*, as they say, treating him according to righteous justice and law, *ἐκρυψε δίκην* is called *δικαία*, because the decree against Polynices also might be called *δίκη*, but yet was very far from being *δικαία*, while it was according to law and justice for Creon to inter the deceased as the next of kin. *χρησθεῖς* is the passive and very rare aor. particip. of *χράσμαι*, for *χρησάμενος*, of which but one other example has been found, (in Demosth. c. Midiam, p. 519, *sub fin.*, ed. Reiske,) and that an uncertain one. It is perhaps one of those rare or old forms, of which Sophocles is fond. This is Boeckh's explanation; others have been attempted with less success.

25. νεκροῖς is the dative of the persons *in whose opinion* he was ἐντιμος. Comp. 904. ἐντιμον itself shows the result of ἐκνυσι. He buried him, and thus caused him to have that honor which was withheld from the shade of an unburied person.

29. Here πάντα, implied in τινα, is to be supplied. So ἀπανδῶ, Œd. Rex 236, implies αὐδῶ, 241, and ἔξισι τινα, 817, implies χρη πάντα, 819.

30. In several modern edd. εἰσορμῶσι, first conjectured by Burton, appears. εἰσορῶσι πρὸς χάριν βορᾶς, *looking on it for the sake of food*; but, according to the Schol. and Hermann, πρὸς χάριν βορᾶς = πρὸς τέρψιν τροφῆς, *for the pleasure that feeding on it will give them*.

32. λέγω γὰρ καὶ μέ. This clause finely lays open the soul of Antigone. She is indignant that Creon should have thought of giving even to her, the sister of Polynices, such a command.

33. τοῖσι μὴ εἰδόσιν. The MSS. give τοῖς μὴ εἰδόσιν, in which there is an inadmissible hiatus. Brunck proposed μὴ οὐκ εἰδόσιν. But this means, *unless to those who know it*, and μὴ οὐκ can only stand after a negative clause, or at least one containing a negative idea. Schaefer proposed τοῖς οὐκ εἰδόσιν. But this seems to imply, that some *actually did not know*, whereas the text, which follows the emendation of Heath and Hermann, (τοῖσι for τοῖς,) means *such as do not know*, if any such there are. μὴ εἰ- are pronounced as one syllable.

35. ὥς παρ' οὐδέν, *as of no account, as a mere trifle*. So 466, παρ' οὐδέν ἄλγος, *a grief amounting to nothing*; Electr. 1327, παρ' οὐδέν τοῦ βίου κήδεσθε, *do you regard life as of no value?* Œd. Rex 982, ἀλλὰ ταῦθ' ὅτῳ | παρ' οὐδέν ἐστι, *but he to whom these things are as nothing*. So in the phrases παρ' οὐδέν τίθεμαι, ἡγοῦμαι, which explain the origin of the idiom. See other examples in Blomfield's gloss on Æsch. Agam. 221.

36. Supply *τούτω*, contained in *ὅς ἄν.* — *δημόλευστον*, by public stoning. For the force of this compound, comp. v. 1022.

39. *εἰ τὰδ' ἐν τούτοις*, if these things are in this state, are thus.

40. *What advantage could I gain by washing or burying.* For *πλέον*, advantage, see *Alcest.* 72. — *προσθεῖμην*, add to myself, get, gain. So *προσθεῖναι βλάβην αὐτῷ*, *Soph. frag. incert.* *προσθεῖσθαι χάριν*, *Æd. Col.* 767. The MSS. here have *λύουσ' ἂν ἢ θάπτουσα*. A Scholiast gives *ῥάπτουσα*, i. e. *ἐφάπτουσα*. I have followed Hermann in admitting *λύουσα* into the text, as a more Attic form for *λούουσα*, which is the conjecture of Heraldus. It may be objected to this reading, that *Ismene* speaks of the burial as new and unexpected in v. 44. But as she speaks of it only as something possible, without thinking that her sister had any such design; and as we may lay the emphasis in v. 44 on *ροεῖς*, this objection is not weighty enough to condemn the reading. Those numerous editors, who adopt *λύουσ' ἂν ἢ ῥάπτουσα*, are not agreed as to the sense. *Boeckh* considers it a proverbial form of speech in which *λύουσα*, *untying*, denotes *trying to remove difficulties*, and *ἐφάπτουσα*, *tying up*, is the same as *aiding in carrying a project forward*.

42. Supply *συμπονήσω καὶ συνεργάσωμαι* with *κινδύνευμα*.

43. *ξὺν τῇδε χειρὶ*, with my hand, me.

44. *ἀπόρρητον* is in apposition with *θάπτειν*, a thing forbidden to the city.

45. *καὶ τὸν σὸν*. If the sense were *him who is both my and thy brother*, *σὸν* could not take the article. The repetition of *τὸν* changes the sense by separating the ideas contained in *ἐμὸν* and *σὸν*. Render, *I mean to bury at least my brother; and yours, if you do not consent to do it*, i. e. I mean to do my part at all events in burying our brother, and to do your part, if you will not. Thus, though the

same person is meant by τὸν ἐμὸν, and τὸν σὸν, yet he is viewed in his relation to each of the sisters apart.

48. The sense is, *but it is not his part to shut me out from what is mine*, (to deprive me of my right to bury a brother,) μέτεστι denoting *it is the part of*, (it belongs to,) or *is right for*, is followed by an infinitive (comp. Electr. 536,) or a genitive (v. 1072) of the thing belonging to the person put in the dative. Ellendt considers τῶν ἐμῶν as masculine, *my friends*, Polynices.

50–52. ἀπώλετο, *ruined himself*, though living. — αὐτοφώρων, he brought his own incest and murder of his father to light, as may be seen in Œd. Rex. — αὐτουργῆ = ἐαυτοῦ. See Matthiæ's observation cited in the note on Alcest. 428.

53. διπλοῦν ἔπος, Schol. διπλοῦν ὄνομα ἔχουσα.

56. αὐτός in composition is sometimes reflexive, and like ἐαυτῶν adopts the meaning of ἀλλήλων, as here.

57. The sense is, *they wrought a common or mutual death upon one another with their hands*. ἐπ' ἀλλήλων is used instead of the simple dative. Comp. 789, Eurip. Medea 629, ed. Porson, and his note.

59. νόμον βία, *invita lege*. Comp. βία πολιτῶν, 79, 907.

61. Here τοῦτο μὲν has ἔπειτα δ' answering to it instead of τοῦτο δέ. So εἶτα, δέ alone, τοῦτ' ἄλλο, Œd. Rex 605, τοῦτ' αὖθις, *infra* 167, succeed τοῦτο μὲν. Erfurdt.

62–64. ὥς πρὸς ἄνδρας οὐ μαχουμένα, *as though not meaning to contend with men*, (i. e. we should think of ourselves as women, and as such not contend with men.) There is here something harsh and not clear in the connexion. In the next two lines we can give οὖνεκα the sense of *that* or *because*. In the latter case we may supply, with Jacobs and Wunder, χρή before ἀκούειν, obtained from v. 61. Wex understands ἔφηνμεν. In the former we may supply ὥστε before ἀκούειν, to mark the result of ἀρχόμεσθα, or with Matthiæ consider the infinitive as defining more precisely

the meaning of that verb. But I incline to explain the connexion by a *constructio ad sensum*; ἀρχόμεθα implies *constraint* or *force*, and takes the government of an infinitive belonging to ἀναγκαζόμεθα.

65 – 68. τοὺς ὑπὸ χθονός, either Polynices or the infernal deities. Schol. Rather the first. Comp. 73 – 75, 89, 515.

—— ξύγγοιαν ἔχειν = the more prosaic συγγνώμην ἔχειν.

—— τοῖς ἐν τέλει βεβῶσι = τοῖς ἐν τέλει, common in prose.

—— βιάζομαι τάδε, *I am forced to this*. For the construction see the note on 550. — περισσὰ. Valck. on Hippolyt. 785, *quæ nihil ad te adtinent*. Schol. τὰ παρὰ δύναμιν. The definition of the Scholiast is preferable, because the act would have been *peculiarly proper for Antigone*, as Ismene allows, had it not surpassed her power. Comp. 58 – 64.

70. Supply ἐμοί, from ἐμοῦ, with ἡδέως. So Erfurdt. The sense is, *nor if you yet were willing, should you do it with me, by my consent*.

71. ἴσθι is taken by Brunck, Erfurdt, and one Schol. as the imperative of οἶδα = γλῆνῳσκε, *think, decide*, and ὁπεῖτα is written as a neuter plural. Hermann writes ὁποῖα, and derives ἴσθι from εἶμι, *be what you please*.

74. ὅσια πανουργήσασα. Schol. εὐσεβῶς πάντα ἐργασαμένη. also δίκαια μετὰ πανουργίας (*boldness*) ἐργασαμένη. A pointed and sarcastic contrast between the two words was intended by the poet; *having done deeds of pious crime*, i. e. *pious* according to the divine laws concerning burial, *wicked*, as Creon would pronounce them. Comp. a similar thought in Eurip. Iph. in Taur. 550, ὡς εὖ κακὸν δίκαιον εἰσεπράξατο. So Shakspeare says, “do that good-mischief.” Tempest, Act iv.

75. τῶν ἐνθάδε. This is put for brevity’s sake, instead of the direct object of comparison, which is *the time during which she had to please those on earth*.

77. τὰ τῶν θεῶν ἔντιμα. Schol. τὰ παρὰ θεοῖς ἔντιμα.

78. ἄτιμα ποιοῦμαι. A circumlocution for ἀτιμάζω.

79. ἀμήχανος, applied to a person, is construed with εἰς and an accusative in Eurip. Medea 407; here with an infinitive used as an accusative without εἰς expressed.

87. The last clause is an epexegetis of σιγῶσα.

88. Θερμὴν — ψυχροῖσι, bold — useless, Erf. Θερμὴν is rather hot, eager, passionate; and ψυχροῖσι, things that chill, excite horror or fear. So Hermann.

90. καὶ refers to something not expressed. Yes, if you will not only attempt but also be able.

92. The accusative ἀρχήν, like χάριν, καιρόν, is often used in this adverbial way. It means, (1.) at the first; (2.) at the first and thenceforward, i. e. at all, but only in a negative clause.

93. ἐχθραεῖ for ἐχθαρεῖ. Brunck and most MSS. But Porson on Orestes 293, and Medea 555, says, that the tragic poets never used ἐχθαλεῖν.

94. πρόσκειμαι with an adjective means, I am in the situation or relation of.

100 – 109. The action of the tragedy begins before sunrise (v. 16), and the chorus, being assembled to hear the orders of Creon, now salute the sun as it first shines upon the rescued city, and sing a hymn of victory. The crowding together of so many words denoting the light of the sun, is indicative of their joy at beholding the morning light after the retreat of their foes. — κάλλιστον. For the superl. here the compar. would ordinarily be used: the genitive is that in respect to which φάος is κάλλιστον. This is common in the earlier Greek writers. Comp. Mt. § 464. So Milton says, “Adam the goodliest man of men since born.”

— χρυσίαις, bright, refulgent. — βλέφαρον here = ὄμμα. Comp. 1302, Ajax 85, σκοτώσω βλέφαρα. So the moon is called βλέφαρον νυκτός by Eurip. Phœniss. 546 (543), cited by Erfurdt. The sun is called the eye of day, because by its aid the day looks, as it were, upon the world. — λεύ-


κασπιν. The whiteness of the Argive shields was owing to the color of the metal, rather than to any peculiar polish. It is alluded to by Æsch. Sept. c. Theb. 90, Eurip. Phœniss. 1099, — Ἀργόθεν. A syllable is wanting for the measure. Hermann adds *ε*κ, which is found with endings in *θεν*, as *ἐξ Αἰούμνηθεν*, Iliad viii. 394. — *φῶτα*. Adrastus, king of Argos. As the leader of the army implies the army, the poet's mind passes to that idea without any direct mention. Others make *φῶτα* sing. for plural *the forces*. — *κινήσασα*, κ. τ. λ. The sense is, *after having driven on* (the man from Argos) *as a headlong fugitive with a swifter bridle*. The day urged him on in his flight, in so far as the fear of his foe by daylight caused him to flee. — *πρόδρομον*, *præcipiti cursu*. Blomfield on Seven a. Thebes 196. It is related to *κινήσασα*, as *ἐντιμον* to *ἐκρυψε*, v. 25. — *δευτέρῳ*, *swifter* than when he came against Thebes.

110–116. With considerable hesitation, I have followed Wunder in introducing Brunck's conjecture, *ὃς* — *Πολυνεικους*, into the text of this second edition, instead of *ὃν* — *Πολυνείκης*, the reading of all the MSS. The reasons are, that the Argives ought to be the principal subject here and not Polynices; that the expression *λευκῆς χιόνης* refers to their shields; and that with this reading the text is entire, but with the other must be defective. The sense is, *who roused by the contentious disputes of Polynices* (with his brother) *against our land, as an eagle crying shrilly, covered with a snow-white wing, flew from on high towards the ground, &c.* *ὑπερέπτα* is properly spoken of the eagle, and improperly of the Argive, as the poet's mind passes over from comparison to metaphor. It is not always right to push the explanation of a simile to an extreme, but I think that *ὃς ἐκ κλάζων* is chosen on account of the loud shouts of the approaching enemy, *ὑπερέπτα* on account of their seeming to overhang the city walls as they drew nigh, and *λευκῆς* on account of the color of their shields. For the simile,

comp. Habakkuk i. 8, "they (the Chaldean invaders) fly as an eagle hasteth to eat." — λευκῆς χιόρος. The genitive has the same relation as an adjective to πτέρυγι. — ἱπποκόμοις κορύθισσι. A Homeric phrase, Iliad xiii. 132.

117 – 123. The figure seems to be changed, as it easily might be at the beginning of a new strophe. A ravenous animal is thought of, — apparently a dragon attacking an eagle's nest. The sense is, *and though he stood over our houses and gaped with bloodthirsty lances around the seven gates' mouths (yet) he went away before, &c.* — ἀμφιχαρὼν, enclosed the gates with spearmen, ready to seize upon the entrance, as a beast spreads its jaws to enclose the victim. — γένυσιν, in its jaws. It is the dative of place. — στεφάνωμα π. The walls which crowned or encircled the city.

124 – 126. *So great a roar of war was raised (comp. τείνειν βοήν) at his back, a thing hard for our dragon foe to resist.* The dragon here, according to most interpreters, is Thebes, but Erfurdt and Boeckh with more reason refer it to the Argive army. For, 1. γένυς predicated of them is less naturally spoken of a bird than of a beast. 2. This figure is borrowed from the Seven a. Thebes 278, or 499, in both which places the dragon represents the Argives. 3. The dragon is the *assailant* in attacking the eagle's nest, as the Argives are here. Milton perhaps remembered this passage when he compared Samson (*sub. fin.*) to a dragon first, and then to an eagle. Samson, he says,

“ an evening dragon came,

Assailant on the perched roosts,

And nests in order ranged,

Of tame villatic fowl; but as an eagle

His cloudless thunder bolted on their heads.”

127 – 133. In v. 130, I follow Hermann in reading ὑπερόπτας, *proud*, for ὑπεροπτίας, which is a *vox nihili*. — ῥεύματι καναχῆς χρυσοῦ, *stream of the rattling of gold*, i. e.

rattling golden armour which seemed like a bright river rolling towards Thebes. — *βαλβίδων*, usually *the starting-place at the games*, which was marked by two upright posts joined by ropes, under which a line was drawn, called *γραμμή*. Like this latter word, *βαλβίς* meant the *goal* also, (comp. *γραμμή*, Eurip. Electr. 956, *βαλβίς*, Medea 1245,) as here. Musgrave translates *ἐπ' ἄκρων βαλβίδων*, *ad summam metam*; better *ad extremam metam*. Comp. frag. Eurip. Antig. 13, Dind. *ἐπ' ἄκρον ἤκομεν γραμμὴν κακῶν*. *ἐπ' ἄκρων βαλβίδων* is figuratively used of the top of the wall, which was the furthest goal of the Argives, the end of their race in invading the city. — *ρίπτει* differs from *ρίπτει*, according to Hermann, as *jactat* from *jacit*. He writes *ρίπτει* here. — *ὀρμῶντα*. The connexion is, Jupiter seeing the Argives coming up proudly towards Thebes *strikes with a hurled thunderbolt one* (supply *τινα*, as in Æschin. c. Ctes. § 130, Bekk.,) *who*, now at the very end of his course, *was making ready to shout victory*. This was Capaneus, the boldest of the seven Argive chiefs, who “said that he would sack the city, will God or nill he, and compared lightnings and thunderbolts to the heat of noon.” Seven a. Thebes 423, Blomf. For his end, see the extensive description in Eurip. Phœniss. 1180 seq.

134–137. *ἀντιτύπα*, *sending back with a rebound*. This is Porson's emendation for *ἀντίτυπα*. As the tragic poets give but two endings to many adjectives commonly having three, so they sometimes give three to compounds like this, usually having only two. This is an archaism. Porson on Medea 822. — *τανταλωθεῖς*, Schol. *διασισσθεῖς*, *shattered to pieces*. — *πυρφόρος*. This seems to refer to the device on the shield of this chief, — a naked man carrying fire, with the motto *πρήσω πόλιν*. Seven a. Thebes 430, Blomf. — *ἐχθίστων ἀνέμων*, i. e. *furious hostile feelings*, see 929. *μαινόμενος ἐπέπνει* is borrowed from Seven a. Thebes 334–5, Blomf.

138 – 140. τὰ μὲν, ἄλλα δ'. I follow Dindorf and Boeckh in reading thus, instead of τὰ μὲν, ἄλλα τὰ δέ, which embarrasses both sense and metre. τὰ μὲν and ἄλλα δέ are contrasted as in Plat. Repub. p. 369, C., οὕτω παραλαμβάνων ἄλλον ἐπ' ἄλλον, τὸν δ' ἐπ' ἄλλον χρεῖα. — ἐπενώμα, *distributed, assigned* = ἐπένειμεν. Comp. Æsch. Sept. c. Theb. 725, Fur. 301. — ἐπ' ἄλλοις, for the simple dative ἄλλοις. See the note on v. 57, and comp. Æsch. Supplices 978, δεικλήρωσεν φερνὴν ἐφ' ἐκάστη, (Danaus) *assigned a dowry to each*. — δεξιόσειρος, literally, *the horse held by the right-hand rein*, in distinction from the two middle ones under the yoke. As the racers at the games turned towards the left, the right-hand horse made the largest turn in the same time, and ought therefore to be the strongest. See Electr. 721. Mars is so called here by a bold metaphor, as being *strong in the race*, i. e. *mighty in battle*, and thus *bringing victory*. The whole passage may be rendered, *these things happened in one way*, (i. e. such was the face of the battle where Capaneus fell,) *but to others* (of the hostile chiefs) *mighty Mars assigned another fate, driving them on*, (defeating them, Schol. ταρασσων,) — *strong to bring (us) victory*.

141 – 147. ἴσοι πρὸς ἴσους. Erfurdt cites Eurip. Phœniss. 757 (750), ἴσους ἴσοισι πολεμίοισιν ἀντιθείς. — πάγχαλκα τέλη, their brazen panoplies hung up as trophies in honor of Jupiter. τέλη here seems to mean presents or offerings. See Seven a. Thebes 246 and Blomfield's note. — αὐτοῖν = ἀλλήλοιν. See v. 56. — δικάτεις. Brunck after the Schol. *utrinque victrices*, literally, *doubly conquering*, since each slew the other.

148 – 154. ἀλλὰ γὰρ, *but since*. So γὰρ may be rendered when the clause containing the reason comes first. — ἀντιχαρεῖσα, Schol. ἴσον αὐτῇ χαρεῖσα, *feeling a mutual or common joy with Thebes* (in the result.) For πολυαρμάτῳ, comp. 845, where, as here, Thebe seems to be the tutelary nymph of the city. — ἐκ τῶν νῦν πολέμων, *after the pres-*

ent wars, i. e. now that they are over. So Hermann. *θέσθε λησμοσύναν* = *λύθεσθε*, sc. *αὐτῶν*. *τίθημι* with a noun often makes a circumlocution, as *σπουδὴν ἔθου*, Ajax 13. — *ἐλελίχθων Θήβας*, *shaker of Thebes*, i. e. in dances, as the Schol. says, not by the earthquakes supposed to attend his presence, as Passow says, for something joyful is meant. — *ἄρχοι*, *lead*, i. e. the dance.

155–161. The text of these anapæsts being imperfect or corrupt, Dindorf, very ingeniously, reads *νεοχμοῖσι* for *νεοχμός νεαραῖσι*, which reduces the lines to perfect metre. *Κρέων* — *θεῶν* then form one verse, *Κρέων* being pronounced in one, and *Μενοιπέως* in three syllables, by synizesis. — *ὅδε*, *here*. See Alcest. 24. — *γὰρ* shows that they correct themselves. *But no, or hold, for here comes Creon*. — *συντυχίαι θεῶν* are events occasioned by the Gods. Comp. *χαρὰ θεοῦ*, *a joy produced by God*, Alcest. 1125. — *προὔθιτο*. The middle occurs here instead of the active, which was the ordinary word used at Athens, in regard to appointing a meeting of the people, because Creon “non indixit concionem in quâ populus sententiam diceret, sed in quâ populo ipse ediceret aliquid.” *Hermann*. — *πέμψας*. See v. 19.

163. Comp. 189, *Æd. Rex* 22, for the metaphor, from a ship, of which the Attic poets are fond.

166. Take *κράτη θρόνων Λαῖου* together. In v. 167, supply a clause equivalent to this of 166, *and that whilst Ædipus guided the state*, you respected his authority as king.

168. *κείνων* ἔτι, the reading of almost all the MSS., which was condemned by Brunck, is now received by the best critics. *παῖδας* includes the wider idea of grandchildren, or descendants, with reference to *Laïus*. Comp. *Æd. Rex* 267, *τῷ Λαβδακείῳ παιδί, Πολυδώρου τε*, *the son of Labdacus, and descendant of Polydorus*.

172. *αὐτόχειρι μιάσματι*, *pollution or blood-guiltiness caused by their own hands*. Comp. 1175.

175-177. The Schol. says on this place, "Some ascribe the maxim to Chilo, others to Bias, that ἀρχὴ ἄνδρα δαίκνυσιν." — παντὸς ἀνδρός, *every man*, i. e. any man, it being true in every instance. — ἐντριβίης, *rubbed upon*, *tried by*, as metals were tried by the color of their mark, when rubbed upon the Lydian stone.

178. The connexion here seems to be this: As it is impossible to tell what a ruler will be until he is tried, and as I am just raised to power, I will set forth what my line of conduct will be. *To me therefore.* "γάρ rem ipsam prænuntiatam introducit." Wunder. See 238, 999.

180. ἐκ φόβου. Creon alludes in a covert way to what is more fully expressed v. 289, viz. to any fear which he might feel for disaffected citizens. So Wunder.

182, 183. ἀντὶ τῆς πάτρας. This is, by a union of two constructions, instead of the simple genitive after the comparative. Comp. Mt. § 455, a. — οὐδαμοῦ λέγω, *I reckon or count him nowhere*, i. e. make no account of him.

189. Erfurdt aptly cites here Cicero, Epist. ad Diversos, 12, 25. "Una navis est jam bonorum omnium: quam quidem nos damus operam ut rectam teneamus." The orator had this passage in his mind, no doubt, when he wrote these words.

190. τοὺς φίλους, i. e. the friends whom we actually make. So Thucyd. 2, 40, οὐ πάσχοντες εὖ ἀλλὰ δρωῖντες κτώμεθα τοὺς φίλους.

191. νόμοισι, *principles*.

192. Creon talks the longer, says the Schol., because he is about to touch upon an odious decree.

193. Comp. Philoct. 260, ὃ παῖ ἐξ Ἀχιλλεύως.

196. ἐφαγνίσαι τὰ πάντα, *to perform all the offerings in honor of the dead*. Comp. ἐφαγιστεύω, 247, and ἐναγίζω, a common word in prose, of the same general import.

197. ἔρχεται. "Credebantur libamina sub terram et ad mortuorum usque sedem penetrare." Musgrave. Hence

Electra tells her sister to give Clytemnestra's offerings "to the winds, or hide them in the dust, where none of them will ever go to the place where our father sleeps." Electr. 435.

199. θεοὺς, i. e. their temples. See Electr. 911, and Arnold on Thucyd. 4, 67.

200. κατελθών. κατέρχομαι, κάτειμι, often denote return from exile, and so κατάγω, to bring back from exile.

201. κατάκρας, *from the top downward*, i. e. utterly. A Homeric word.

203. ἐκκικηρῶχθαι is the MS. reading, and would depend upon κηρύξας ἔχω, v. 192. Such tautology could only be accounted for by the poet's having forgotten the structure, and supplied λέγω before this infinitive. Musgrave's reading, adopted by Dindorf and others, restores the structure of the sentence.

206. According to Erfurdt and Hermann, ἰδεῖν depends on αἰκισθῆναι. The sense then is, *but to let him lie unburied and abused, to look upon, as to his body eaten both by birds and dogs.*

208. προΐξουσι τιμὴν. Polynices would have received only equal honor with his brother, but this is a hyperbolical expression well suited to the excited feelings of Creon.

210. τιμήσεται, a middle form with a passive sense. See Buttmann, § 113, 5.

211, 212. The meaning is, *This is your pleasure with regard to him who was ill-affected to the state, &c.* But it is very rare that an accusative of a person is so placed, or rather without example. Some explain the structure by the *constructio ad sensum*, σοὶ ταῦτ' ἀρέσκει being equivalent to ἀν ταῦτα ποιεῖν ἐθέλεις. Some suppose that a line is lost after 211. — σοὶ ταῦτ'. Brunck writes σοὶ ταῦτ', *the same things with you*, i. e. the same things that please you, please me.

215. ὥς ἄν depends, according to some, on ὁρᾶτε under-

stood. But *ὁρᾷτε* would require *ὅπως ἔσονται*. Dindorf, with Scaliger, supposes that here also a line is lost. Hermann says, that *ὥς ἂν* answers here to *dum modo*. But the examples cited by this learned critic are by no means sufficient proof of such a meaning. The verse is best explained by supposing that one clause of the sentence is suppressed. *In order to watch over the execution of my commands you must not, give way to the disaffected.* The chorus interrupts Creon, who was ready to say what is said in v. 219. An example very similar to this is found in *Œd. Rex* 325, *ὥς οὐκ μὴδ' ἐγὼ ταυτὸν πάθω*, i. e. I withhold my prophetic knowledge *in order that*, &c.

217. The chorus misunderstood what Creon says in v. 215. He meant not that they should guard the body, but do their diligence to ensure the observance of the edict. Vv. 216 – 220 show that the chorus felt the cruelty of the edict, and did not want to have any thing to do with it.

218. *ἄλλω* is the reading of most MSS., adopted by Hermann and Dindorf for *ἄλλο*, which Brunck and others prefer. The sense of the verse is, *what is this which you still, in addition, charge another with?* i. e. what is this additional command which you give to another? For the construction of the sentence, comp. *Alcest.* 106.

219. *τοῖς ἀπιστοῦσιν τάδε*. A neuter pronoun or adj. in the accusative sometimes follows a verb which ordinarily governs another case. Thus we have both *ἀπιστεῖν νόμοις* (382) and *ἀ. τάδε*. So *πείθομαι*, *Ajax* 529, *πάντ' ἐγὼ γε πείσομαι*. *Herodot.* 4, 116, *ἐπείθοντο καὶ ταῦτα οἱ νεηνίσκοι*.

220. *ὅς* is for *ὥστε* after *οὕτω*. Comp. *Mt.* § 478, *Obs.* 1; *Alcest.* 194.

224. *ἰκάνω* here = *ἦκω*, *I have come*. Comp. *Electr.* 8.

225. *ἐπιστάσεις φροντίδων*, *stoppings or halts of reflections*, i. e. to reflect, deliberate. V. 226 means *turning myself round on the road with a view to return*.

228. *οἷ* implies its antecedent *ἐκεῖσε*.

231. ἤνυστον σχολῇ ταχύς, *I came at a quick rate and yet loitered*. The ellipsis of ὁδόν after ἀνύω, ἀνύτω, is very common from Homer downward. Some scribe, not understanding ταχύς with σχολῇ, wrote βραδύς, which appears in all the MSS., ταχύς we owe to the Scholiast.

234. σοὶ is taken with μολεῖν. Verbs signifying *to come*, sometimes, though rarely, take *the dative of a person instead of an accusative* with a preposition. Comp. Æsch. Prom. 358, ἦλθεν αὐτῷ Ζηνὸς βέλος, for ἐπ' αὐτόν. So Schaefer and Hermann; but Brunck and others join σοὶ to φράσω, which makes the sentence seem disjointed almost to its close. μολεῖν δεῦρο σοὶ is the subject of ἐνίκησεν. Comp. Herodot. 6, 101, ἐνίκα μὴ ἐκλιπεῖν τὴν πόλιν. — τὸ μηδέν. μηδέν is thus joined with the article first in Herodot. 1, 32, and frequently by the tragic poets. Comp. CEd. Rex 1019, 1187; Ajax 1114, 1231; Electr. 1166. In CEd. Rex 638, it is used adjectively, τὸ μηδέν ἄλγος, *your trifling cause of grief*. Here τὸ μηδέν means *that which amounts to nothing*, or *that which Creon may regard as nothing*.

235. δεδραγμένος, κ. τ. λ., *seizing on the hope that I cannot suffer any other thing than that which is fated*. This seems to be half comic, as though he meant to say, that he had no hope whatever of escaping unpunished. And in general the freedom and soldierlike bluntness of this character are worthy of remark. δράσσομαι is deponent. — τὸ παθεῖν, according to Mt. § 543, Obs. 2, follows δεδραγμένος τῆς ἐλπίδος, as an object in the accusative, by a *constructio ad sensum*; that expression being equivalent to ἡλπικώς.

241. εὖ γε στοχάζει, "*belle conjicis seu judicas te non dignum esse qui in malum quodpiam incidas*." Erfurdt. Does not Creon here use figures drawn from military matters, and adapted to the understanding of the soldier? "You take good aim (in what you say) and try to cast up an entrenchment around the affair," (in order to screen yourself from harm.)

247. Comp. 196. For διπλὰν κόων, comp. 429.

249. γενῆδος, *axe*. So γένυς, its primitive, means *hatchet*. Philoct. 1205 ; Electr. 197, 485.

251. χέρσος ἀρόωξ, *unbroken, waste land*. Hermann considers χέρσος an adjective. — ἐπημαξυμένη τροχοῖσι, *marked with the tracks of wagon-wheels*.

256. φεύγοντος governs ἄγος, and seems to be used absolutely with an indefinite subject, *τινος*. The sense is, *as if some one were desirous to avoid the guilt of leaving the corpse unburied*.

257, 258. οὔτε — οὔτε — οὐ. οὐ often succeeds οὔτε. Comp. Mt. § 609.

260. φύλαξ is not the nominative absolute, but it is in apposition with λόγοι, as an explanation of what the κακοὶ λόγοι consisted in. *Guard reproaching guard* is for the *reproaches of guard against guard*.

263. The MS. reading, ἔφηνε τὸ μὴ εἰδέναι, is one syllable too long. By omitting τὸ, Boeckh has amended the verse in a satisfactory manner. μὴ is pleonastic after ἔφηνε, as in Plat. Parmen. § 41, Heindorf; οὐ πάντη ἂν ἦδη ἐκφύγοι τὸ μὴ ἕτερα εἶναι ἀλλήλων, i. e. *avoid being different from one another*. Porson proposed ἔφηνε τὸ μὴ εἰδέναι, but an imperfect is required here as in the context. μὴ coalesces in sound with the next syllable εἰ-.

264. μύδρος. Hesych. σίδηρος πεπυρωμένος. Comp. μυδροκτυπεῖ, Æsch. Prom. 366. In Plutarch (Vit. Aristid. § 25), Aristides is said to have taken an oath for the Athenians, μύδρους ἐμβαλὼν εἰς τὴν θάλασσαν ἐπὶ ταῖς ἀραις. The Phocæans also sunk in the deep μύδρον σιδήρεον, and swore not to return to their country, until this mass should reappear upon the surface. Herodot. 1, 165. Here the iron was to be held in the hand as an ordeal. Comp. Valckenaer, Opusc. i. 64, ed. Lips. — πῦρ διέρπειν. For this ordeal, comp. Virgil, Æn. xi. 787.

268. πλέον. See Alcest. 72.

270. οὐ γὰρ, κ. τ. λ. *For we knew not how to gainsay, nor how we could get any good by doing it.* For ἔχω in the sense of *know*, comp. Alcest. 51, 120. Two constructions are here united, as in Plato's Gorgias, 503, D, ἔχεις εἰπεῖν; ΚΑΙ. οὐχ ἔχω πῶς εἰπῶ.

275. καθαιρεῖ, *condemns*. So Musgrave, who cites Eurip. Orest. 867 (862), amongst other passages, for this meaning.

280. καὶ is taken with μεσιῶσαι, *before you even fill*. λέγων is taken not with παῦσαι, (which would make it almost a useless word,) but with μεσιῶσαι = *by speaking*.

281. Schol. ἐναντίον γὰρ ἡ ἄνοια τῷ γήρα.

286, 287. διασκειδῶν governs γῆν and νόμους. It is used appropriately of *laws*, and less aptly by zeugma of *the land*. So Boeckh and Brunck.

289. The order is, ἀλλὰ ἄνδρες πόλει, μόλις φέροντες, καὶ πάλοι ἐρρόθουν ταῦτα ἐμοί. ταῦτα refers to what the chorus had said, viz. that the gods favored the burial of Polynices. — μόλις φέροντες, *discontented* or *displeased*. φέρω, with certain adverbs denoting difficulty, seems to become neuter, like ἔχω. Usually ἐπὶ with a dative then follows it, but here it stands alone, as in Herodot. 5, 42. Others take a different view of this sentence.

293. τούτους, the guards set over the body, ἐκ τῶνδε, *bribed by these disaffected citizens*.

296. νόμισμα, *institution*.

298, 299. ἵστασθαι πρὸς, *to side with*; literally, to place one's self in the direction of. This infinitive denotes the result of παραλλάσσει. The sense is, *this teaches and perverts* (i. e. by perverting makes) *good minds of men* (good men's minds) *to take the side of base deeds*, i. e. to approve and do them.

307. εἰς is used because ἐκφανεῖτε implies the idea of *bringing to*, together with that of *causing to appear*.

308. The sense is, *death alone*, i. e. *simple death*, *shall not be enough for you*, &c.

311. ἀρπάζεις here refers to the taking of dishonest gain with avidity and by stealth, as Creon supposed that the guards had already done.

313. τοὺς πλείονας. The article here perhaps has reference to those who take dishonest gains. Instead of *more persons harmed than saved*, the poet says, *more of them harmed than saved*. Comp. Philoct. 576, μή μ' ἔρη τὰ πλείονα : Eurip. Medea 609, οὐ κρινούμαι τῶνδ' ἐσσι τὰ πλείονα. According to Hermann the article renders it necessary to supply μᾶλλον before ἤ, which may be questioned.

318. ῥυθμίζω, *I reduce to measure, or order, bring into the proper place, here assign the place of*. The form of this sentence is owing to the omission of ἐστί after ὅπου, and the putting of its subject λύπη into the first clause, as the object of ῥυθμίζεις. Comp. CEd. Rex 926, μάλιστα δ' αὐτὸν εἶπατ' εἰ κάτισθ' ὅπου ; Ajax 103.

319. ὁ δρῶν. The participle with the article lays aside sometimes the notion of time, and becomes a mere noun. Comp. 239.

320. The Schol. seems to have read ἄλημα, *a cunning, knavish man*, for λάλημα, *a talking thing, a babbler*. In the next line, εἰμὶ ἄλημα is to be supplied. The sense is, *if I am a knave, I am not one that did this*.

323. Render, *truly it is a bad thing for him who has an opinion, to have a false one*. The construction is, perhaps, ὧς δοκεῖ (τι) καὶ ψευδῇ τούτῳ δοκεῖν. The verb seems to have the sense of appearing probable. ψευδῇ, a plural, can refer to the indefinite singular τι. In the next line, κόμψευς νῦν τὴν δόξαν means *talk handsomely now about your opinion*, i. e. that opinion which you have been prating about. Comp. 573.

334. τοῦτο is nominative to χωρεῖ, and refers back to δεινὰ, as οὐδὲν does ; i. e. *this fearful thing*, viz. man.

337. ὑπὸ is used hyperbolically. When the swelling waves overhang the vessel, bold man sails as it were under

them. — περιβρυχίοισι, *swallowing around, engulphing*.
Schol. καλύπτουσι τὴν ναῦν.

338. So the Sun is called *πρόμος πάντων θεῶν*, Cœd. Rex 660, and Diana *θεῶν ἄνασσα*, Eurip. Iph. in Aul. 1522, cited by Erfurdt. These expressions, intended to denote the feelings of the chorus at the time, are no more logically true than *βροτῶν ἄριστος*, and similar superlatives.

340. *ἰλλομένων* denotes the movement of the plough to and fro over the field, *πολεῦον*, *turning over* the clods. For *πολεῦον* many MSS. and edd. have *πολεύων*, because “when the Greeks use circumlocution in speaking of a person, they soon return to the person itself.” Porson on Hecuba 293.

351. *ὑπάξεται*. The future here expresses customary action, if it has been rightly introduced by Brunck into the text, which is here corrupt.

354 – 364. *ἀνεμὸν φρόνημα*, *swift thought, celeritas consilii*, Erfurdt. The Schol. and Hermann understand these words, of speculations in natural philosophy; Boeckh, of thought expressed by the breath or in words. — *ἄστυνόμους ὀργάς*, *disposition fitting him for civil life*. — *ἐδιδάξατο*, *he has taught himself*; *φεύγειν* also depends on this verb. — *ὑπαιθρεῖα* is accus. plur. neut. of *ὑπαιθρεῖος*, and governs *πάγων* as an abstract noun would. Comp. *ἄσημα ἀθλλας βοῆς*, 1209. The clause means, *the coldness of frosts adverse to night-lodgings*, i. e. in the fields. — *δύσομβρα βέλη* = *βέλη δυσομβρίας*, *the darts of excessive rain*, or of rainy weather. — *παντοπόρος*, *all-inventive, fertile in resources*, is to be taken with what precedes it. — *ἄπορος*, κ. τ. λ., *without resource he comes to nothing that is future*, i. e. there is nothing that is future, which he has not some plan and way of attaining. — *οὐδὲν τὸ μέλλον*, *nothing that is future*, according to Hermann, implies something definitely known to be so, or hoped for, but *οὐδὲν μέλλον* would mean, *nothing future*, whatever it might be. — *ξυμπέφρασται* has a middle force.

365 – 375. The general sense is, with all this inventive power and foresight, he yet chooses the path of evil as well as that of good. *ὑπὲρ ἐλπίδ'*, *beyond his (previous) expectation*. He had not thought that the contrivances of art would give him so much power. — *κακὸν* — *ἐπ' ἐσθλόν*. The preposition is often thus expressed before the second of two nouns, and not before the first. — *παρίστων*. This rare word, — if, indeed, it is a genuine part of the text, — seems to mean *inserting* or *weaving in by the side of, and thus joining to*. The sense of the passage is, *if he joins thereto (to his inventive power) earth's laws (obedience to law) and the gods' justice supported by oaths, he is high in the city; but HE is without or unfit for a city, with whom that which is not good dwells, owing to his audacity*. — *ἕσσαν φρονῶν*, sc. *ἐμοί*, *agreeing with me, a friend of mine*. Comp. *Iliad* xv. 50.

377. *πῶς* is here used in indirect inquiry for *ὅπως*.

386. *εἰς δέον*, *opportunately*. — For the next line comp. *Alcest.* 26, note.

388. Comp. a fragment of Archilochus, *χρημάτων ἄελπτον οὐδέν ἐστιν, οἶδ' ἀπώμοτον*.

389. *For afterthought falsifies* or *gives the lie to former opinion*.

390. *ἐξήχουν ἄν*, *I should have thought*. Comp. *αὐχίω* in this sense, *Alcest.* 95. *Wunder* takes *ἄν* with *ἐξήχουν*, but *Matthiæ* with *ἤξειν*. — *ἀπειλαῖς* denotes the reason for his so thinking; *on account of your threats*.

392. Here, as often, the clause with *γὰρ* is put at the beginning, and *ἀλλὰ* belongs to *ἤκω*. — For brevity's sake, the genitive *ἐλπίδων*, which ought to accompany *ἐκτός*, is omitted.

393. *μῆκος* = *μέγεθος*. So *Musgrave* and the *Schol.*, as *μήκιστος*, superlative of *μακρός* = *μέγιστος*, *Æd. Rex* 1301. The general sense of the clause with *γὰρ* is, *unexpected joy is in degree unlike any other pleasure*, i. e. is far superior in degree to all others.

399. The sense is, *I have a right* (comp. Alcest. 1147, note) *to come off free* (be set free) *from* the threatened penalties, *ελευθερος* seems to be used, somewhat pleonastically with *ἀπηλλάχθαι*.

401. Both interrogatives, *τῷ* and *πόθεν*, are taken with *λαβών*. Comp. Alcest. 213. Brunck joined *τῷ τρόπῳ* with *ἄγεις*.

404. The Greeks sometimes put the antecedent after the relative in apposition with it, in the second clause instead of the first; *him whom you forbade to bury*, viz. *the dead*. Comp. Electr. 160.

406. *ἐπιληπτος ἤρεσθαι*. The verb denotes the general act of *taking* or *apprehending* Antigone; the adjective, the manner of taking her by *seizure in the act*.

409. *τὸν*. The article often stands at the end of a verse, and its noun in the next, but always, except in the present instance, with some conjunction or adjective intervening. Thus *τό δε, τό γε, τὰ σά*, (*infra* 453, Electr. 619,) *τὰ τῆς*, close lines. So Hermann.

410. *μυδῶν*, *wet with putrefaction*. Schol. *ἀπὸ σήψεως ἰχῶρα ἀποστᾶζον*. In verse 1008, *μυδῶσα* means *dripping, melting off*.

411. *καθήμεθ' ἐκ*, according to some, is a *constructio prægnans*, of which we have frequent examples; e. g. Odys. xxi. 420, *αὐτόθεν ἐκ δίφροιο καθήμενος*, *sitting in and shooting from his seat*; Herodot. iii. 83. Otanes did not enter the lists with them, *ἀλλ' ἐκ τοῦ μέσου καθῆστο*, *but sat and looked from the middle*. Here the sense is, *sitting and watching from*. But probably *κ. ἐκ* denotes nothing more than *sitting on* (or *in*, as the case may be). Comp. Electr. 742. — *ὑπήμενοι*, *protected from the wind*, the opposite of *προσήμενος*. Theocritus 22, 32. *εὐβάντες δ' ἐπὶ θῖνα βαθύν, καὶ ὑπήμενον ἀκτὴν*.

412. *μὴ βάλλῃ*, *lest it should strike us* (i. e. our sense of smell). *βάλοι* is also read, and could stand here equally

well. The difference of the two is, that *βάλοι* denotes *possibility only*, *βάλῃ* *probability*. See Hermann on *Electra* 57. and Mt. § 518, 4.

413, 414. *ἐπιφόθοις κακοῖσιν*, with *clamorous threats*. *κακοῖσιν* implies the notion of the *evil* or *penalty*, which depends on the condition in *εἰ* — *πόνου*. The sense is, *with threats if he should neglect this labor*, (with noisy threats of what would happen if he should neglect it.) Comp. a similar passage, *Philoct.* 374 ; *καὶ γὰρ χολωθείς εὐθύς ἤρασσον κακοῖς | τοῖς πᾶσι* — | *εἰ τὰ μὰ κείνος ὄπλ' ἀφαιρήσοιτό με*, and *I, enraged, straightway attacked him with every kind of reproach, in case he should take away my armour from me*.

418. *ἄχος*, *cause of grief, evil*. — *οὐράνιον*, *immense*, lit. *heaven-high*. The same expression occurs, *Æsch. Persæ* 565 ; unless *οὐράνιον* is to be taken like *θεῖον* in 421, i. e. *sent from heaven*. — *ἄχος* is in apposition with *τυφῶς*, which means *whirlwind*, while *σκηπτὸς* is a *storm, a thunderstorm*.

419. *αἰκίζων*, *laying waste, tearing off*.

420. *ἐν* is used adverbially, = *ἐν τούτοις*, *simul*. — *ἐμεστώθη* sc. *φύλλης*, *with the foliage*. Supply the same noun after *πέμπλησι πεδίων*.

421. *εἶχομεν*, κ. τ. λ., *we endured the evil caused by divine power*.

423. *ἀναγκυέει*, κ. τ. λ., *and she wails aloud with a sad bird's shrill note as (it cries) when it sees the empty nest where it lay bereft of young*. *λέχος*, *εὐνή*, and similar words, are sometimes used together in the tragic poets almost tautologically ; e. g. *λέκτρων κοίτας*, *Alcest.* 925, *λέκτρων εὐνᾶς*, *Æsch. Persæ* 535, *δέμνια κοίτης*, *Eurip. Hippolyt.* 181. Comp. *Medea* 437.

430. *ἄρδην*. Comp. *Alcest.* 608.

431. These thrice-poured libations to the dead consist, in the *Odyssey* (x. 518), of a mixture of honey and milk, of wine, and of water, *poured separately* after one another. In

Æsch. Persæ 602, they are composed of mingled milk, honey, water, wine, and oil, and in Eurip. Orest. 115, Iph. in Taur. 163, of honey, wine, and milk. — στέφει, *decks, adorns*. The Schol. explains this word by κύκλῳ περιφθαίνει, *sprinkles in a circle*.

435. καθίστατο ἄπαρνος = ἀπηργνίστο. What is in the accusative with the verb is in the genitive with the adjective. Comp. 1185. — In v. 436, this line is to be again supplied.

439. λαβεῖν depends on ἥσσω, *less to receive*, i. e. *to be received*. Comp. Electr. 1016.

441. Supply λέγω or καλῶ. See Mt. § 427, 4, a.

448. τί οὐκ ἔμελλον; A common phrase. *Why was I not about or likely* (to know it), i. e. *why should I not?*

451. Supply ἦν ἡ κηρύξασα. — In v. 452 οἱ refers to the infernal gods.

452. τοῖσδε νόμοις, Schaefer takes to mean, *these laws which I have obeyed relating to sepulture*. The words, he says, are spoken in derision of Creon, who had just used the same. Erfurdt would read τούς. Boeckh says, that as these words, in 449, mean the laws of Creon concerning sepulture, so here they mean the same thing under a more general view, i. e. laws of sepulture in general.

455. θνητὸν ὄνθ'. These words Erfurdt applies to Antigone, who might use a masculine singular when speaking indefinitely of herself. It is better, however, to understand them of Creon, as Brunck and Boeckh do. — ὑπερδραμεῖν, *to overcome, have more authority than, not transgress*, which it should mean, if θνητὸν referred to Antigone. Its subject is σέ, to be supplied from τὰ σὰ κηρύγματα.

457. ζῆν, *are in force*. Comp. Œd. Rex. 482.

458. The sense is, *I was not, out of dread of any man's pride, going to suffer punishment from the gods for breaking these laws*. — τούτων τὴν δίκην, the penalty belonging to the laws, joined to their violation. — ἐν is used with the judicial body *in* or *before* which an accused person is tried.

466. See 35, note.

467. εἰ ἐσχόμην, *if I had endured*, i. e. *allowed* to be an unburied corpse. With νέκυν, ὄντα is perhaps understood. Comp. τούτους ἀνάσχου δεισπότας, *endure them as masters*, suffer them to be masters, Alcest 304.

470. See Alcest. 1003, note.

471. γέννημα is nominative, and ὄν is understood with ὁμόν. δηλοῖ is then used as δηλοῖς in v. 20. — γέννημα, *that which is born in her, nature, or disposition*. The sense is, *the child's nature shows itself to be harsh from* (i. e. derived from) *a harsh father*.

475. ὁπτόν ἐκ πυρός περισκελῇ, *roasted by the fire* so as to be very hard. Comp. 791.

478. ἐκπέλει = ἔξεισι. Supply with this word τούτῳ, implied in ὅστις.

479. τῶν πέλας, *their neighbours, others, or another*. According to Elmsley the Greeks said οἱ πέλας only, and not ὁ π. Comp. Electr. 551. ὁ πέλας seems, however, now and then to occur.

485. κράτος = νίκη. Schol. Perhaps a better meaning here is the power she assumed in breaking the laws. — κίσεται = τεθήσεται or ἔσται, *if she shall exercise this power with impunity*.

486, 487. ὁμαιμονεστέρα is Hermann's conjecture for ὁμαιμονεστέρας, approved by Dindorf. — τοῦ παντός ἡμῶν Ζηνὸς ἐρκείου. Eustathius, cited by Brunck, says, "By Zeus Herceius, Sophocles denotes all who are in the house;" and so the Schol. explains these words by πάντων τῶν οἰκείων, *the whole family*. The phrase came to have this meaning from the altars of Zeus Herceius, ὧς βωμοὶ ἐντὸς ἐρκέους ἐν τῇ αὐτῇ ἱδρυνται, as Harpocration says; and it may therefore stand for the household. — κυρεῖ sc. οὖσα, *chances to be* (the daughter.) Comp. for the ellipsis Electr. 46, Prom. 330. — The sense of the passage is, *though she be a sister's daughter, or nearer of kin to me than the whole family* (i. e. than all my nearest relatives.)

490. τοῦδε τάφου, i. e. περί, Schol. But it is better to govern both τάφου and βουλευῶσαι by ἐπαιτιῶμαι, as Boeckh does, βουλευῶσαι being expegetical of τάφου. ἔσον is joined with this latter word. The sense is, *I charge her alike, with this burial, with having plotted it.* See Electr. 543.

493. The sense is, *the mind of those who plot wickedly in secret is wont (φιλεῖ) to be detected beforehand* (before the plot is executed) *as harbouring something hidden.* (κλοπιεύς.) — The next line relates to Antigone's conduct. — μέντοι, *however that may be.* — τοῦτο sc. κακόν.

500. Let the student observe the change from οὐ to μή, which the optative, when it expresses a negative wish, requires. Comp. 686. — ἀρεσθεῖη is the passive of ἀρέσκω used in the sense *to make pleasing.*

505. ἐγκλείσσι. ἐγκλείσαι, ἐγκλείοι, are conjectural readings here. The sense of the passage, with the future optative retained, is, according to Hermann, *this may be said to please all these persons* (i. e. all can say that this pleases them), *unless fear is about to close their mouths* (i. e. whenever they shall wish to say so).

509. ὑπὶλλουσι, This verb seems to mean to roll under, wrap up, thence by wrapping up to *conceal* or *suppress*, as here. στόμα must then mean *words* or *voice*, as it often does in Sophocles. Comp. CEd. Col. 132, ἴντες στόμα, *emitting a voice*; ibid. 981, σοῦ γ' εἰς τόδ' ἐξελθόντος ἀνόσιον στόμα, *you having gone to the length of uttering these impure words.* So 997, *infra.* Hemsterhuys, in Ruhnken's Timæus, (under γῆν ἰλλομένην,) renders this word by *subvolunt, subijciunt.*

514. τιμᾶς χάριν, *you honor with a favor*, bestow an honorable favor upon. The expression is like τιμᾶν τιμήν. — δυσσεβῇ ἐκείνῳ, *impious to him*, sc. Eteocles, (i. e. which is an act of impiety to him who was rightly buried.) Others understand ἐκείνῳ of Polynices, and govern it by τιμᾶς, as containing the idea of *giving.*

519. For *τούτους* there is a reading of less MS. authority, *ἑσους*, adopted by Brunck and others, and which I almost regret not having put into the text. The sense with it is *Pluto nevertheless wishes the laws of burial to be impartial*. The *ἑσος* of 520 alludes to this word, and plays upon it.

520. *λαχεῖν*, as to *sharing*, in his *share*.

521. *κάτωθεν* for *κάτω*. Erfurdt. The adverbs of motion from a place cannot be used in the same sense with those of rest in a place, according to Hermann, but preserve their proper meaning, except when *attracted* (as the expression is) to verbs of motion. Thus the sense here is, *who knows whether these things are pure or right from below?* i. e. according to an opinion proceeding from the infernal gods.

528–530. The sense is, *a cloud (of grief) over her brows, by bedewing her fair cheek, mars the beauty of her blood-red face*; i. e. her excited feelings reddened her face and called forth her tears. — *ῥέθος* = *πρόσωπον*, as in Eurip. Herc. Fur. 1197 (1204), and Moschus Idyl. iv. 3. This is an Æolic sense, according to Eustathius; while in Homer *ῥέθος* = *μέλος*, *limb*.

531. *ὑφειμένη*, *clam immissa*. Hermann.

537. *τῆς αἰτίας*. The case is often determined by the more remote of two verbs.

538. *τοῦτο* is a substitute for *συμμετοχεῖν καὶ φέρειν τῆς αἰτίας*.

544. The sense is, *do not disgrace me* (i. e. do not withhold credit from me) *in regard to dying and burying the dead with you*, i. e. let me have the credit of these actions. As *ἀτιμάζω* contains the notion of *κωλύω*, it takes the same construction here, i. e. an infinitive with *μὴ οὐ* after *μῇ* (or *οὐ*). — *κωλύω* might be followed by an infinitive with or without the article; though the latter is most usual: but we could not, I think, use *θανεῖν* without *τὸ* here. Mt. § 543. — *ἀγνίσαι*, *to prepare for burial by purifying rites*. Comp. 196, 247; especially by burning. Eurip. Suppl. 1211.

546. κοινὰ = κοινῶς. — In 547, ποιοῦ σεαυτῆς, *make your own, claim as yours*. The pronoun is the genitive of the possessor after the verb.

549. τοῦδε γὰρ σὺ κηδεμών, *for of him art thou mindful*, i. e. him dost thou respect.

550. τί ταῦτ' ἀνίῃς, *why do you vex me thus*. ταῦτα here presents an example of the adverbial use of the demonstrative and relative pronouns; or more strictly speaking the pronoun in such cases is to be referred to the idea of a noun contained in the verb.

551. With ἀλγοῦσα understand γίλω. The sense is, *If I laugh at you, in grief I do it*. Others supply ἀνιῶ.

552. ἀλλὰ νῦν ἔτι, (if never before) *yet even now*. Comp. Electr. 411.

556. *But not with my words unsaid*, i. e. not without my saying what I could to dissuade. ἐπὶ here means *in or under* the circumstances denoted by the words succeeding it. Comp. Alcest. 373, note.

557. τοῖς, opposed to τοῖς δ', for τοῖς μὲν, (comp. Mt. § 288, Obs. 3, 4,) refers to Ismene's words; τοῖς δέ, to Antigone's deed. The Schol. read σὺ μὲν σοὶ, from which Brunck made μέντοι, — a poor change.

561. See the note on 21.

564. The sense is, (true, O King, I have lost my mind,) *for when we are in adversity even the mind that is born in us, whatever it be, does not continue, but is disordered* (ἐξίσταται). — In 565 with σοὶ γοῦν, supply ἐξίσταται, κ. τ. λ.

566. τί μοι βιώσιμον; *how can I live*. Comp. Herodot. iii. 109, οὐκ ἂν ἦν βιώσιμα ἀνθρώποισι, *men would not be able to live*. The verbal, like that in τέος, forms with the verb of existence an impersonal phrase.

567. ἥδε. Ismene had used the word τῆσδε. Creon replies, *Do not say ἥδε, this person* (as though she were alive), *for she is no more*, i. e. is as good as dead.

568. νυμφεῖα = νύμφην, as λέκτρα, λέχη, εὐνή = γυνή.

569. Comp. the figure, CEd. Rex 1211, 1257.

573. τὸ οὖν *λέχος*, *the marriage which you speak of*, not your marriage. Comp. Electr. 1037. Several MSS. and old editions assign v. 572 to Antigone, probably because the transcribers did not understand τὸ οὖν. Boeckh defends this, because it would be contrary to Greek propriety for Ismene to call Hæmon *dearest*. But they were relatives.

576. δεδομένα for δεδομένον. The plural of participles and adjectives is often used in Greek for the singular, when the subject is an infinitive, or part of a sentence. Supply *εἰσι*.

577. καὶ σοὶ γε καὶ μοί, *yes*, (determined on) *by you and by me*, i. e. both of us regard it as decreed. — μὴ τριβᾶς, i. e. ἐμβάλλετε or ποιῆτε, Brunck. Comp. μή μοι πρόφασιν, Aristoph. Acharn. 345, cited by Musgrave. So we say, *no more delay, no more excuses*.

579. The sense is, *henceforth these must be women* (i. e. kept retired like women), *and not allowed to be at large*. Com. Psalm lxxviii. 12 (13), where *she that tarries at home* is a poetical epithet of woman.

582 – 585. The subject of this sublime ode is the divine judgment which lays waste some families, like the reigning house of Thebes, involving them in guilt and woe. It is the irresistible sovereignty of Jupiter which thus brings men in their ignorance, and even by confusing their minds, into ἄνη. This word, it deserves to be remarked, signifies especially *misfortune resulting from crime and folly*. The first line denotes that they only are safe from such a wide-sweeping curse, who have no calamity; for when it begins, it goes down through successive generations. — θεόθεν, properly a local form, here denotes the cause, as that from which the effect *proceeds*. — γενεᾷς πλήθος, *totam gentem*, πλήθος being used because the race or family consists of a multitude of parts. — ἔρπον. This verb is used

in the sense of coming upon, invading = *accedo, aggredior, ingruo*.

586 – 592. With Hermann I make ἔρπρος, which has usually been regarded as the subject of ἐπιδράμη, an accusative. The sense is, *just as when the billowy sea (οἶδμα), by reason of the hoarse blasts that blow over the deep from Thrace, sweeps over the dark depths beneath the waves, it rolls from the bottom the black and wind-tost sand, &c., i. e. ruin sweeps over a devoted race, as the northerly gales over the Ægean, agitating it to its inmost depths.*

595. φθιῶν, Hermann and Brunck understand of the *deceased* brothers. The former translates the passage thus: *antiqua Labdacidarum gentis mala video defunctorum malis addita*. But Wunder seems alone to have understood the passage. The sense according to him is, *from of old I see the woes of those who have died in the Labdæan house heaped up upon woes*. i. e. I see nothing but calamity in that family from the first. — ἀρχαῖα, from its position, seems to be used adverbially. — πλεονεξία ἐν, *happening, coming in addition to, or after*.

596 – 598. γένος, posterity, successive generations. The sense is, *nor do successive generations deliver the race from woe* (supply πημάτων); i. e. one generation after another preserves the calamity of the house. — ἔχει λύσιν, i. e. οὐδὲ γενεὰ ἔχει λύσιν πημάτων.

599 – 603. The sense is, *the light that had been spread over (that had arisen upon) the last descendants in the family of Œdipus, that light, the fatal dust of the gods below (the dust strown over Polynices and sacred to the infernal gods) mows down (καταμῶ) together with loss of reason and madness of mind*. — φάος ὑπὲρ, κ. τ. λ. = the joyful prospect of preserving their family held out to Antigone and her sister. For φάος, comp. Electr. 1354. — ῥίζα, the issue, or descendants of a family, from which as from a root new shoots may spring up, and in which the life of the race endures.

— τίτατο, spoken of the spreading of light ; Homer (Odys. xi. 19), uses the same verb of overspreading night. —

— καταμᾶ, *reaps*, or *mows down*. Comp. Ajax, 1178, γένους ἅπαντος ῥίζαν ἐξημημένος. It is joined with φάος, just as we use similar words when speaking of the loss of our hopes. — κόνις. Jortin elegantly conjectured κοπίς, *knife*, which Brunck received into his text. But it is Jupiter, rather than the infernal gods, of whom such a figure should be used here.

605. ὑπερβασία. Hermann and Dindorf, ὑπερβασία. — τίς κατάσχοι for τίς ἂν κατάσχοι, (comp. Mt. § 515, Obs.) only that ἂν points to a hypothetical clause suppressed, such as, *if he sought to do so*. Hermann says, that with ἂν the clause means, *quis poterit vincere*, without ἂν, *quis vincat*, i. e. *quem putas vincere*.

606. παντογῆρως, *qui ad senium ducit omnia*. Erfurdt. Sleep (including the ideas of weariness and weakness) may be said to bring on decay or age. The word is chosen as an antithesis to ἀγῆρως. Homer's epithet for sleep is πανδαμάτωρ, and he denies its power over Jupiter, in xiv. 247, a passage cited by Wunder.

609. δυνάστης, as sovereign.

611 – 614. τὸ τ' ἔπειτα, κ. τ. λ. Time is here divided into *prior, ensuing, and to come*, and ἔπειτα is somewhat boldly put first. The expression has plainly the same general meaning with *present, past, and future*, but is not identically the same with it. Comp. Eurip. Iph. in Tauris 1264, cited by Erfurdt; τά τε πρῶτα, τά τ' ἔπειθ' ὅσα τ' ἔμελλε τυχεῖν. — νόμος ὃδ', i. e. the law of Jupiter's omnipotence and sovereignty. — ἐπαρκέσει — ἄτας. In this difficult passage the MSS. have ἔρπει, but a Schol. reads ἔρπων. The sense is, *during all time this law will maintain its force, throughout all states, in no case approaching human life without harm*, i. e. without bringing evil to the guilty. For ἔρπω with a dative, comp. 618. πάμπολις the Schol. ex-

plain by ἐν πάσαις ταῖς πόλεσιν, κατὰ πᾶσαν πόλιν. If this interpretation should fail to satisfy, I know of no better.

615–619. The sense seems to be, *for wandering hope is indeed a source of good to many of mankind; yet to many it is the deceiver of their vain desires. And ruin* (supply ἄτη, rather than with Wunder ἐλπίς turned into ἀπάτη) *falls upon a man, all ignorant of it until he has put his foot in the hot fire.*

620. προσάγρη. The readings προσάγρη, προσάυση, bring us with certainty to this word, which Seidler first restored. Brunck wrote ψαύση. προσανυρῶν Hesych. defines by προστυχῶν; προσηύρετο by προσέτυχε, προσηγάγετο. The word occurs nowhere in extant writers. See Buttmann's Lexilogus, No. 22.

621. πέφανται, *has been uttered*, from φαίνω. Comp. Œd. Rex. 848.

625. *He fares but a little while without harm.* πράσσειν ἐκτὸς ἄτας is like πράσσειν καλῶς, κακῶς. Comp. 564, 565; Alcest. 228. — ὀλιγοστόν. The word properly means *one out of few*, as πολλοστός, *one out of many*. Thus πολλοστόῳ ἔτει is, *in a year having many preceding it*, i. e. after many years. With χρόνος, *duration*, which is thought of as a whole, πολλοστός is used after the analogy of πολλοστόν ἔτος, but in the sense *long*; and so ὀλιγοστός with χρόνος means *little, short*.

629. τάλις was the word for a betrothed damsel among the Æolians, and was used by Callimachus, according to the Schol., Suidas, and others.

632, 633. τελείαν ψῆφον, *a fixed decree*, one that has been past, and is no longer debatable. — Join ἄρα μὴ with πάρει, *are you then here?* Comp. ἄρα μὴ in Sept. c. Theb. 190. μὴ interrogative implies that a negative answer is expected. — τῆς μελλονύμφου, i. e. concerning your future bride. For the genitive in this relation, following ψῆφον, see Mt. § 342, and comp. v. 11. It can be taken also with λυσσαίνων.

635. καὶ σύ μοι, κ. τ. λ. The sense is, perhaps, *and thou, if thou hast good counsels for me, controllest me, for these (counsels) I will follow.*

637. Hæmon says, that no prospect of marriage will be justly placed by him above obedience to his father's right commands. — μείζων φέρεσθαι is like ἥσσω λαβεῖν of 439, and φέρεσθαι has the sense of *to carry off for one's self, obtain*, in which the active is used, v. 464. — σοῦ κ. ἡ. = τῶν σῶν καλῶν προσταγμάτων.

639, 640. οὕτω διὰ σιέρονων ἔχιν, *so to feel.* — ἐστάναι πάντα ὀπισθεν, *that all things are to stand behind*, be placed below, *thy father's will.* — γὰρ, *right! for, &c.*

653. πτύσας = ἀποπτύσας, *respuens.* Comp. 1232. — ὥσει τε δυσμενῇ, *and as an enemy*, i. e. and regarding her as an enemy.

654. Comp. 816.

658. πρὸς ταῦτ'. The sense is, *let her then (πρὸς τ.) invoke Jupiter who presides over relationship* (as much as she pleases, for I shall pay no regard to that consideration.)

659, 660. τὰ ἐγγενῇ = τοὺς ἐγγενεῖς. — ἄκοσμα θρέψω, *if I shall have or allow to be.* τρέψω is often used in a sense akin to that of ἔχω, by the tragic poets.

667. τάναντία, the opposite both of σμικρὰ and of δίκαια.

668. τοῦτον, this obedient citizen. — This and the two next lines some critics, as Seidler and Hermann, have put before 663. But in his third edition Hermann with reason abandons his position.

673. Comp. 296.

675. τροπὰς καταρρήγνυσι, *causes routs by breaking ranks.* Boeckh compares ψῆξαι ἔλκος, *to make a wound by breaking the flesh.* And so in English we say *to break a hole in the ice.* — τῶν ὀρθουμένων, *those who are directed or governed*, i. e. who obey. So Schol. and Boeckh. Wex and Wunder explain it of those *who stand upright in the line of battle*, who do not fly. Ellendt of those "*qui suas res*

salvas vident." — τὰ πολλὰ σώματα, in 676 = τοὺς πολ-
λούς.

677. οὕτως draws an inference as in v. 465. — For the plural verbals, ἀμυντία, ἡσσητία, a usage, of which the Attic writers are fond, comp. Mt. § 447, 1, and see v. 576. — τοῖς κοσμουμένοις, *what I have ordered.*

686. Comp. 500.

687. In the first edition the reading of Erfurdt and Hermann after the Scholiast, χᾶτέρωσ, was adopted. That would require, as it seems to me, the sense *it might be well in some other way*, i. e. and not as you say = you may be wrong after all. But Hæmon is guardedly respectful here, and could not say this. The reading of the MSS. being recalled, we must translate the passage with Wex, "possit vero etiam alius assequi quod recte se habet." If I understand the construction. τί is to be supplied with καλῶς ἔχον. Wunder, on his own authority, reads λέγοιτο for γένοιτο, which frees the clause from obscurity. — The *nexus* of the whole passage is briefly this. "Wisdom is the best of possessions (683 – 684), nor can I deny that it exists in what you say; and yet another might show it in his words also, (685 – 687.) My part is to be on the watch for you in regard to the opinions expressed by the people, since no one will dare to make them known before your face, (688 – 691.) Now I hear them secretly justifying Antigone, (692 – 700.) Persist not then in your course."

688. The Schol. reads σὺ δ' οὐ πίφνηας, and so Hermann.

691. λόγοις τοιούτοις is an explanation of ἀνδρὶ δημότῃ, and, as such, in apposition with it, = λέγοντι τοιαῦτα.

696. ἐν φοναῖς. Comp. 1003, 1314.

699. λαχεῖν and τιμῆς both depend on ἀξία. The construction is the same as in v. 490. Render, *is she not worthy of honor, to obtain it?*

703. εὐκλείας governs πατρός. — πρὸς παῖδων, *on the*

part of children. This is a brief substitute for the converse of the first clause.

706. τοῦτο refers to ὡς φῆς σὺ, *as you say or think*, i. e. *your opinion.*

707 – 709. ὅστις — οὗτοι. The transition from the singular of ὅστις to the plural of a demonstrative is very common. — ἔφθησαν. The aorist expresses a general truth, and thus answers to a present in the first clause.

710, 711. ἄνδρα, κ. τ. λ. Usually an accusative, before an infinitive having an article, is placed between the article and the infinitive. But comp. Trachin. 65. σὶ — τὸ μὴ πνέεσθαι. The infinitive might also be used here without the article. — καὶ τις ἢ σοφός for καὶ τις ἢ σοφός. A few examples of εἰ instead of εἰάν with the subjunctive are received into the text of the tragic poets by the best critics. This is not rare in Homer and Pindar.

715. Erfurdt joins together ναὸς ἐγκρατῆς, *director of a vessel.* It is better to unite ναὸς πόδα, and then ἐγκρατῆς means *firmly, taking hold firm.* ἐγκρατῆ, a reading of several MSS., Hermann prefers in his third edition. τείνας πόδα ἐγκρατῆ will then mean, *stretching the foot-rope, or brace, taught.*

717. στρέψας κάτω, *turning upside down, or over,* is intransitive, or ἀντά, referring to σῆλματα, can be supplied. The ironical expression in this verse is, as if we should say, *he sails to the bottom.*

718. In this edition I have put θυμοῦ for θυμῷ, both of which appear in the MSS. εἶκειν θυμοῦ, as Wunder observes, is like εἶκειν πολέμου. — μετάσταισιν δίδου, sc. ἀντῷ, *let it depart.*

720. προεβένειν, *antiquius esse.* — In 721 τὸν ἄνδρα seems to be *the man in question*, he to whom advice is given. — πάντ' ἐπιστήμης πλίων, *full of knowledge as to every thing*, i. e. of all knowledge.

722. εἰ δ' οὐν, *but if he is not.* The negative can be inferred from the ensuing clause.

726. *διδασκόμεσθα* is used passively. See 210, and Monk on Hippolyt. 1458. *τηλικοῖδε* — *τηλικούδε*, *so old* — *so young*. Comp. Plat. Apol. 25. D, *τοσοῦτον σὺ ἐμοῦ σοφώτερος εἰ, τηλικούτου ὄντος* (*so old*) *τηλικόσδε ὢν* (*so young*).

727. *φύσιν*, *age*. Comp. Æsch. Pers. 433, *ἄκμαῖοι φύσιν, of a ripe age*. — In the next line supply *διδάσκον* with *μηδέν*.

729. *τάργα*, i. e. what I would wish to have done.

731. *εὐσεβεῖν τινα* and *εὐσεβεῖν εἰς* or *περὶ τινα* are used. Comp. Æsch. Agam. 329; Eurip. Alcest. 1148.

732. *γάρ* in questions may sometimes be translated *then*. Comp. 734, 736, 744, 770; Electr. 1221, 1222. If the interrogative form is taken away, the proper force of the particle is seen. E. g. here, (you would bid me do this) *for she has this disease of wickedness upon her*.

733. *οὐ φησι*, *says no, denies*. — *Θήβης*. The singular is the more lyric form. Comp. 149, 153, 937, 940. Yet it occurs in a trochaic passage at the close of Œd. Rex.

738. See 547.

740. *συμμαχεῖν* is the reading of most MSS., but is probably an emendation. The infinitive is to be explained by a blending of two constructions, viz. *ἔοικε συμμαχεῖν*, and *ὥς ἔοικε, συμμαχεῖ*. Brunck aptly cites from Trachin. 1238, *ἀνὴρ ὃδ' ὥς ἔοικε οὐ νεμεῖν ἐμοὶ | φθίνοντι μοῖραν*, for *νεμεῖ*. Comp. Æsch. Pers. 556, cited by Erfurdt. *τυτθὰ γ' ἐκφυγεῖν ἄνακτα* — *ὥς ἀκούομεν*, for *ἐξέφυγε ἄναξ*, or *ἀκούομεν* without *ὥς*.

742. *παγκάκιστε*. Porson on Orestes 301, prefers *παῖ κάκιστε*, a reading which Plutarch has. — *διὰ δίκης ἰών*, *contending with*. Comp. Œd. Rex 773; Alcest. 874.

743. The sense is, *yes, for I see that you are doing wrongfully what is unjust*, i. e. that you are sinning against justice. A neuter plural accusative often follows *ἀμαρτάνειν*. Comp. 550, 914. *δίκαια* is used with allusion to *δίκης* in the preceding line.

746. *γυναικὸς ὕστερον*. Schol. *ἡττηθὲν ὑπὸ γυναικός*.

747. I have adopted in this edition οὐτᾶν (οὔτοι ἄν,) for οὐκ ἄν after Hermann and Wunder; because ἄν (not for εἰν) is short, as is proved by Hermann (Opuscula, iv. 373).

752. Creon thinks his son threatens him with death. But Hæmon either speaks of his own death, or rather of calamity which Creon would bring on himself by his folly.

756. κωτίλλε. A rare verb, not elsewhere used by the tragic poets, but found in Hesiod. Op. 372, and Theocrit. Adoniazus. 87, in both which places it is intransitive. Here it is transitive after the analogy of verbs of speaking, with an accusative of a person. It means *to prate* or *babble*, to prate at, revile by prating.

758. τόνδ' Ὀλυμπον = τόνδ' οὐρανόν. μά is understood.

759. Boeckh joins ἐπὶ ψόγοις and χαίρων together, and Hermann, ἐπὶ ψόγοις and δαρνάσεις. In this case ἐπὶ = *besides*, and χαίρων, *impune*, as κλαίων, v. 754, and elsewhere, signifies *non impune*. δαρνάζειν, *to scoff*, from δίνος, *scoffs*, *insults*, a word used by Herodot., takes an accus. of the thing spoken, Ajax 243, and of the person or thing spoken against, Eurip. Rhes. 925, 951, — the last for the reason mentioned above, v. 756.

760. τὸ μῖσος. As we say, *my abhorrence* for the person abhorred.

762 – 765. Take ἔμοιγς with πλῆσι. — In the next two lines a negative and an affirmative clause are connected by οὔτε and τε. — κρᾶτα. Sophocles has τὸ κρᾶτα; other poets said τὸν κ., but κράς was unknown to the Attic poets. — ἐν ὀφθαλμοῖς is for the instrumental dative without ἐν, the preposition being used because the power of seeing is in the eyes. — In v. 765 the sense is, *that you may rave in the presence of those of your friends who wish* (to be with you, and not in mine).

767. τηλικούτος, i. e. *of a person so young*. βαρύς, *is dangerous*, furnishes ground of alarm. Comp. 1251.

768. φρονεῖτω — ἰών, *let him go and have loftier feelings*

than a man should have. ἢ κατ' ἄνδρα, literally, *than according to*, than in conformity with the nature of.

770. καὶ κατακτείνει, *even to slay*. A single line here finely portrays the state of Creon's mind, who, out of mere despotical feeling, puts both his nieces in the same class of guilt. — In v. 771, τὴν μὴ θιγοῦσαν expresses dubiously what τὴν οὐ θιγοῦσαν would express positively. The latter means, *her who did not touch*; the former, *one who did not touch, if indeed she did not*.

775. τοσοῦτον φορβῆς ὥς ἄγος, *so much food*, (used as an expiation, that, &c.)

778. τεύξεται τὸ μὴ θανεῖν, Mt. § 328, Obs. When τυγχάνειν, in the sense *obtain*, governs an accusative, (and not a genitive,) the accusative is always that of a pronoun or adjective in the neuter, or an infinitive with the article τό. — που is ironical.

779. The sense is, *or shall know certainly at least then*.

782. κτήμασι, *wealth*, by consequence, *power*, for the concrete, *the powerful*. The thought is, *who fallest upon riches*, i. e. who attackest the mighty. It would be tedious to tell of all the difficulties which scholars have found, or made, in the first lines of this song. Love is a warrior, either as laying siege to the heart, or as opposing those who try to repress any affection in the heart. In either case he is invincible. Brunck absurdly renders κτήματα, *pecudes*, as if a fine poet would mention the power of love over beasts first, and then over virgins.

785. The thought is, that no place is inaccessible to love. — ἀνλᾷς. It is said that ἀνλή is only used of human habitations, and not of those of beasts. However this may be, men only seem thought of. In a frag. Euripides says, ἔρως θεῶν ἄνω | ψυχὰς ταρασσει, καπὶ πόρον ἔρχεται.

786. φύξιμός σε. Adjectives derived from active verbs sometimes govern an accus. like their verbs, instead of their usual case, a genitive. See Mt. § 422. This is true

in Latin also. "Hanno vitabundus castra hostium consulesque." Livy, xxv. 13. "Pompeius — facta consultaque ejus æmulus erat." Frag. Sallust.

789. ἐπ' ἀνθρώπων is for the simple genitive. Matthiæ thinks that ἐπὶ here means *among*.

791. ἀδίκους παραπῆς, *drawest aside to injustice, makest unjust by drawing aside*. Adjectives often express the *effect* of the verb with which they are taken. So we say, *to boil food tender, to sweep a house clean, to wipe a thing dry*.

794. By a singular license of the tragic poets, an adjective often agrees with a noun in case, when it ought to agree with the genitive after it. So τοῦμόν αἶμα πατρός, ὄψις τέκνων βλαστοῦσα, CEd. Rex. 1376, 1400. A transition to this idiom may be seen in such phrases as ξύναιμον ὄμμ' ἐμοί, Ajax 977, *sight of one related to me*. σύναιμον λέχος, *marriage with a relative*, Eurip. Phœniss. 817 (831). ὁμαιμος φόνος, Æsch. Furies 203 (212).

795 – 800. ἵμερος is conceived of, as seated at or in her eyes, and beaming forth. — τῶν μεγάλων, κ. τ. λ. The sense is, *seated in government by the side of mighty laws*. Desire or love is an assessor or associate judge with the laws, and carries his points against them. — τῶν μεγάλων θεσμῶν refers to Creon's enactments.

801. θεσμῶν ἔω φέρομαι, *I am carried on beyond established bounds*, i. e. I cannot control my feelings. θεσμῶν is here used with allusion to the same word in 799.

805. ἀνύτουσαν θάλαμον = ἀνύτουσαν ὁδὸν εἰς θάλαμον. Comp. v. 231. — This and the ensuing sets of anapæsts are recited by different members of the chorus, "alio," as Hermann says, "miserante infelicem virginem, alio acerbè vituperante, alio irridente, alio frigide consolante, alio denique excusante quidem sed tamen non laudante."

806. Fault has been found with these exquisite laments of Antigone, for tautology and verbiage; but, as Boeckh remarks, by such repeated moanings the poet hits the

mourner's state of mind, which recurs continually to the same cause of sorrow, and dwells upon it. The same characteristic is noticeable in Job, and the Lamentations of Jeremiah.

816. Comp. 654, 891, 1205. This thought is repeated several times in Romeo and Juliet, as "I would the fool were married to her grave." (3, 5.) "Death is my son-in-law, death is my heir; my daughter hath he wedded." (4, 5.)

820. *ἐπίχειρα*, money put into the hand, reward, here penalty.

821. *ἀντόνομος*, according to a law, or in a way of your own, not in the way of nature. Take *Ταντάλου* with *ξέναν*, the Phrygian stranger daughter of Tantalus, i. e. Niobe. She is called *ξέναν*, as being a foreigner at Thebes, where she was the wife of Amphion; and Phrygian because Sipy-lus was sometimes assigned to that country rather than to Lydia.

826. *ἀιτηής*, firm, firmly adhering. — *πετραιά βλάστα*, the rocky crust which enveloped Niobe.

831. The epithet *παγκλαύτοις* is poetically transferred from the eyes to the brows. Comp. Alcest. 261. — *δυσέρ-δας*, the mountain ridges. Comp. *collum*, in Latin.

836. The sense is, it is a great thing for a mortal to share alike with demi-gods like Niobe. *τοῖς ἰσοθ.* depends on *ἐγκληρα*. — *μέγα ἀκούσαι*, literally, a great thing to hear of.

845. *ἄλσος* — *Θήβας*, the city or territory of Thebes itself. See Electr. 5, note, and comp. v. 149 of this play. — *ἔμπας*, omnino. But Wex makes it mean *unitedly, one and all*.

849. *νοταίνου*, novel, strange.

854, 855. The sense is, you came violently into collision with the high seat of Justice, with Justice on her lofty throne. Comp. Æsch. Agam. 383, *λακτίσαντι μέγαν Δίκας βωμόν*.

856. The sense is, *you are paying off some misery belonging to your father*, i. e. are suffering for his crime.

857 – 861. This difficult passage may be thus rendered, *you touched upon a thought to me full of grief, viz. upon sorrow for my father often renewed, and for the whole fate of us renowned Labdacidæ.* — *μερίμνας* is a genitive singular, not an accusative plural, as some take it. — *τριπόλιστον*, Schol. *πολλάκις ἀναπεπολημένον*, gloss. *πολυθρόύλλητον*. — *οἶκτον*. This accusative depends on *λέγων*, according to some; but Elmsley, Boeckh, Erfurdt, govern it by *ἔψανσας*. Verbs of touch sometimes govern the accusative, as *ψαύω*, *infra*, 961. Comp., for the change of case governed, Eurip. Supplices 87, *τίνων γόων ἤκουσα καὶ στέρνων κτύπον*. The reading *οἶκον* is, according to Elmsley, a mere error of the copyist, and *οἶτον* has little more authority. — *κλεινοῖς Λαβδακίδαισιν* is an explanation of *ἀμετέρον*, and is for *κλεινῶν Λαβδακιδῶν*. A dative follows *πότιμος*, as it does *πίπτω*.

864. *κοιμήματα ἐμῷ πατρὶ*, i. e. *παρὰ ἐμῷ πατρὶ*. Comp. *ἐννηθεῖσά τινι*, *κοιμηθεῖσά τινι*, in Homer and Hesiod. — *αὐτογέννητα*, *which themselves produced him*, i. e. incestuous. The preceding line seems to mean, *harm done to my mother's bed*, not *my mother's harmful marriage*.

870. His marriage to the daughter of Adrastus, king of Argos, occasioned the siege of Thebes, and his death.

872. *σέβειν*. So *εὐσεβοῦσα* is used, 924, in reference to acts of piety towards a deceased brother.

873. *κράτος (τούτου) ὅτῳ κράτος μέλει*, *the power of him whose business power is*, i. e. *who has a right to use it*.

875. *αὐτόγνωτος ὀργά*, *self-judging or self-willed feeling*, or passion.

884. *εἰ χρεὴ λέγειν*, *if it were proper to utter them*.

887. *ἄφετε*. Most MSS. have *ἀφῆτε*, or *ἀφεῖτε*, which neither the construction nor the metre allows. One has *ἄφετε*, preferred by Gaisford and Hermann, and one, as a

correction, ἀπιτε, which Brunck adopts. The construction changes from the future to the imperative. — $\chi\rho\eta$ = $\chi\rho\eta$ - $\zeta\epsilon\iota$, from $\chi\rho\acute{\alpha}\omega$. This is Dindorf's emendation for $\chi\rho\eta$, oportet, after the Schol., who says $\epsilon\iota$ $\chi\rho\eta$ ζει καὶ θέλει. He cites from Hesychius $\chi\rho\eta$ ς, θέλεις, $\chi\rho\eta$ ζεις.

888. $\tau\upsilon\mu\beta\epsilon\upsilon\epsilon\iota\nu$ is intransitive = *to lie buried*. $\tau\upsilon\mu\beta\epsilon\upsilon\sigma\sigma\iota$ is a reading of less authority.

892. ἀειφρουρος. According to Ellendt, *custoditus perpetuo*, i. e. from which there is no escape. According to a gloss, *always guarding* or *confining me*.

896. $\pi\rho\iota\nu$ $\mu\omicron\iota\tau\rho\alpha\nu$ $\beta\iota\omicron\upsilon$ $\epsilon\zeta\acute{\epsilon}\kappa\epsilon\iota\nu$, *before my allotted time of life is elapsed*. Comp. Philoct. 199, $\pi\rho\iota\nu$ $\omicron\delta'$ $\epsilon\zeta\acute{\epsilon}\chi\omicron\iota$ $\chi\rho\acute{o}\nu\omicron\varsigma$.

899. $\kappa\alpha\sigma\iota\gamma\eta\eta\tau\omicron\nu$ $\kappa\acute{\alpha}\rho\alpha$. This the Scholiast and others interpret of Eteocles.

904. $\kappa\alpha\iota\tau\omicron\iota$ — $\epsilon\upsilon$. *And yet I honored thee with reason (εὔ) in the opinion of the wise*. I now think, with Triclinius and Wex, that $\epsilon\upsilon$ should be joined to $\epsilon\iota\mu\eta\sigma\alpha$. The emphasis is upon it. If $\epsilon\upsilon$ is taken with $\varphi\rho\omicron\rho\omicron\upsilon\sigma\iota\nu$, the sense must be, *I honored thee in the opinion of the wise*. But she honored him in the opinion of every body. $\tau\alpha\iota\varsigma$ φ . ought to mean *according to, in conformity with, to make sense with that construction*. For the dative, comp. 25.

905. Supply, with this line, from the ensuing, "and they were wasting away in death."

908 – 912. There is here, as Brunck and others remark, an allusion to what the wife of Intaphernes says in Herodot. iii. 119, who, when her relatives were condemned to death, and it was permitted her to save one of them, chose her brother rather than her husband, alleging reasons similar to those of Antigone. Herodotus had not finished his history in 409, B. C., more than thirty years after the Antigone was written, but he began it some years before the date of this play; so that either Sophocles may have taken the anecdote from the yet unpublished work of his contemporary, or both may have drawn it from a third source. A German critic,

Jacobs, has impugned the genuineness of 905 – 912, as being borrowed from Herodotus, and as rhetorical and unnatural. The first is no objection, as we have seen ; as for the last, the question is not concerning logical truth, but concerning Antigone's feelings at the time. She knew not what conjugal and maternal love were, and was absorbed by fraternal ; so that she could not feel otherwise than as she is here represented, — *πρὸς χάριν τίνος νόμου* = *ἐνεκα τίνος νόμου*, *on what principle*, — *κατθανόντος*, sc. *πόσεως*, *if one husband died*. — *εἰ τοῦδ' ἤμπλακον*, *if I failed of marrying this one*, i. e. *the first*.

924. See Alcest. 1093, note. — In the next line for *ἐν θεοῖς*, comp. 459.

926. A twofold construction is here admissible, according as *παθόντες* or *ἡμαρτηκότες* is taken with *ξυγγνοῖμεν*. In the first case *ἡμαρτηκότες* denotes a reason ; in the other *παθόντες* is a circumstance of time. *I will acknowledge that I have suffered because I have done wrong*, i. e. *I will own that I am justly punished, or after I have suffered* (i. e. when death has opened my eyes to the truth), *I will own my error*. The first construction gives the best sense, and is adopted by Hermann ; the other is Boeckh's. — *παθόντες*. Here, as usual, a woman, and so a chorus of women, use the plural masculine when speaking in the first person. — *ξυγγνοῖμεν* for *ξυγγνώμεν*, as *εἰμεν* for *εἴημεν*, Alcest. 921.

928. In these words Antigone does not express a forgiving spirit, but only means to say that her punishment was so great that she could wish no greater for Creon (*οἶδε*) in case of his guilt.

929, 930. i. e. *she has still the same feelings, equally violent*.

931. *τούτων* = *τούτων ἐνεκα*. It refers to the feelings which they, through their delay, allowed her to express.

935, 936. These two lines are assigned by Boeckh to

the chorus. The Schol. hesitates between the chorus and Creon.

937. ὦ γῆς Θήβης ἄστυ πατρώων, i. e. ὦ Θήβη, or Θῆβαι πατρώων ἄστυ γῆς.

938. προγενεῖς. So one MSS. This rare form for πρόγονοι is common in the comparative προγενέστεροι. In most MSS. we have καὶ θεοὶ πατρογενεῖς, θεοὶ τε πατρογενεῖς. The first reading came from a substitution of a common for a rare word, but hurt the metre. Then a second hand mended the metre by putting θεοὶ τε for καὶ θεοὶ.

941. βασιληίδα is Seidler's conjecture for βασιλίδα, which destroys the measure. — μούνην, she forgets her sister, as Electra forgets Chrysothemis, Electr. v. 1200.

944–954. The main subject of this ode is the power of fate shown by examples of persons immured like Antigone. In the last of the three examples, the poet does not speak expressly of confinement, but as it was an Attic story relating to the race of Erechtheus, his hearers were probably familiar with it. — ἀλλάξαι φῶς ἐν, *to exchange light for*. The usual construction of verbs meaning *to exchange* is, with an accusative and a genitive. Instead of the single genitive, sometimes a noun with a preposition (in the genitive with ἀντί or ἐπέρ, dative with ἐν, accusative with πρός,) is used, or a simple dative, as in frag. Soph. Niobe, πόνω πόνον ἀλλάσσοις. — The αὐλαὶ here mentioned are called by Pausanias, ii. 23. 7, “a brazen chamber in an underground building, which Acrisius once made to guard his daughter in.” — ὄμβρος. As it is not easy to see what ὄμβρος has to do with fate, Erfurdt and Hermann read ὄλβος.

955–965. Lycurgus, king of Thrace, is here meant. — For ὀξύχολος (*angrily, in violent anger*) the reading of most MSS. I have now adopted ὀξύχολος, Brunck's emendation, because the anger of Lycurgus is the leading thought in this and the ensuing sentences. Virgil, cited by

Wunder, speaks (*Æn.* iii. 14) of the land "*acri quondam regnata Lycurgo.*" — *κερτομοις ὀργαῖς*, on account of his petulant temper. — *πετρώδει ἐν δεσμῷ*, i. e. in a cave of Mount Pangæus. See Apollodorus, iii. 5. Musgrave. — *ἀποστάζει* is intransitive as *στάζω* often is, and the remark contained in the clause is a general one. — *παύσεκε*, The Homeric frequentative form in *σχοι* is now and then used by the tragic poets in lyric passages.

966 – 967. The story spoken of in this difficult passage is told at large by Diodorus Siculus, iv. 44. The mistress or wife of Phineus persuaded him, by false accusations, to confine under ground his two sons by his lawful wife, Cleopatra, who was descended through Orithyia, wife of Boreas, from Erechtheus, king of Athens. Diodorus adds that Cleopatra herself was also kept in confinement, and that some mythographers say, that the sons of Phineus had their eyes put out. This form of the fable our poet and Apollodorus have handed down. — *παρὰ Κυανέων*, κ. τ. λ. *παρά, near, by*, in which meaning it usually governs the dative, but the genitive occurs v. 1123. By *Κυανέων πελαγίων* are intended the bay or lagoon formed between the Cyanean islands and the shore. By the *διδύμας ἁλὸς* is meant the Euxine, which seems like two seas united into one, because the "ram's forehead," the southern point of the Tauric Chersonese, and point Carambis in Paphlagonia, running out opposite to one another, very much contract its breadth. Such is the explanation of this passage given by Eustathius in his Commentary on Dionys. Periget. 148, and that poet himself calls the Euxine (v. 156) for this reason *διθάλασσον*. — *ἄκται*, supply *εἰσι*. — *ἰδέ* = *ἦδέ*, and, but scarcely to be met with in the tragic poets. — Salmydessus seems to be mentioned to heighten the horror of the action; for this town, together with the neighbouring coast (which bore the same name), was famous for shipwrecks and Thracian wreckers, and hence called *ἐχθρόξενος* by Æsch. Prom.

Vinc. 727. Comp. Xen. Anab. vii. 5, 12, and Schneider's note on that place. — ἀγχιπολις. Thrace was the proper home of Mara. — ἵνα — ἀκμαῖσιν. In this edition I have put Lachmann's conjectural reading ἀραχθέντων in the place of ἀραχθέν ἑγγίων, which destroys sense and metre. The sense of the passage seems to be something like this : *Where Mars — saw a horrible wound inflicted so as to produce blindness upon the two sons of Phineus by his savage wife (inflicted) upon their luckless eyeballs that were pierced by bloody hands and the points of shuttles.* — ἔλκος τυφλωθέν is classed by Mt. § 409, 5, Obs. 1, with examples, in which, instead of a general word as ποιεῖν, another is used expressive of the particular mode of producing the effect. Thus τυφλοῦν ἔλκος = ποιεῖν ἔ. τῷ τυφλοῦν ; and τυφλωθέν = ποιηθέν τῷ τ. Comp. v. 675, note. — ἀλαὸν denotes the result of τυφλωθέν ; = ὥστε ἀλαὸν εἶναι, and is lyrically joined to ἔλκος instead of ὁμμάτων. Comp. 794, note. But there seems to be great tautology in the use of this word with τυφλωθέν. — κύκλοις explains and is in opposition with φινεΐδαις. — ἀραχθέντων. Comp. this word, v. 52, where it is used, as here, of putting out the eyes. — ἀλασφόροις. Schol. ἄλαστα πεπονθόσι, δυστυχεῖσι.

977-987, ματρός is to be taken with γονάν, *birth or descent from a mother.* — ἀνύμφευτον, *in unhappy wedlock.* Schol. κακόνυμφον ὅτι ἐπὶ κακῇ νυμφευθεῖσα, δυστυχεῖς αὐτοὺς ἔτεκεν. — σπέρμα is not governed by ἄντασε. Render the clause, *she partook of or belonged to the Erechtheidæ as to race.* — Βορέας -άδος is a feminine patronymic from Βορέας, of rare occurrence. — ἄμιππος, Schol. ἵσον ἵππῳ δυναμένην τρέχειν. The phrase ἄμιππος ὑπὲρ, contains the idea of motion ; *fleet as a horse over a steep hill*, = coursing over it as swiftly as a horse. The πάγος or hill here meant was Mount Pangæus, the dwelling of the Boreadæ. Hermann renders ὀρθόποδος πάγου, *stiff ice.* — ἔσχον ἐπ' ἐκείνῃ = ἔπασχον ἐκείνην, *attacked, bore down upon her.* Schol.

ἐπέσκηψαν, ἐπείσθησαν. But it is better to translate this clause, *the fates had it, or prevailed in her case also*. Comp. Philoctet. 331, ἔσχε μοῖρ' Ἀχιλλῆα θανεῖν.

988. ἄνθρωποι. Sophocles applies this word not only to kings, but to divinities on the one hand, (Electr. 635, 645, 1376,) and principal men, like the counsellors of a king, on the other. Comp. 940. Tiresias himself is so called in Œd. Rex, 284.

990. The sense is, *this way by means of a guide is for the blind*, i. e. is the way which they must take.

996. ἐπὶ ξυροῦ ρύχης, *on the razor* (i. e. razor's edge) of fortune. The metaphor appears first in Homer, Iliad x. 173.

1001. φθόγγον ὀρνίθων — κλάζοντας. A *constructio ad sensum*, ὀρνίθας being thought of by the poet. — κακῶ, sinister. — βεβαρβαρωμένῳ, Schol. ἀτάκτῳ, wild. In the next line φοναῖς is a noun, as in 696, 1314, denoting the manner; = *murderously*.

1005. ἐγευόμην ἐμπύρων, *I essayed burnt offerings*, i. e. examined into the signs given by them. — βωμοῖσι is the place, which the poets often denote by a dative.

1009, 1010. μετάρσιοι | χολαὶ διεσπείροντο, *the galls were dissipated in the air*, i. e. as I understand it, without emitting a flame. Render the next clause, *and the thigh-bones slipping down lay free from their enveloping fat*. Voss, Passow, and others hold, that the thigh-bone (μηρίον) was taken out of the thigh (μηρός), cleared of flesh, covered in caul and fat, and burnt. But this passage shows, I think, that the two words are sometimes used in the same meaning, as what is here said of wrapping up the μηροί in fat is said of μηρία in Homer. The truth probably is, that the thigh-bone was not denuded of its flesh; hence μηρίον means not *thigh-bone*, but *thigh*, and usage confined it to that part of the thigh of victims which was burnt on the altar, including bone and flesh; whilst μηρός denotes the

thigh of men and animals in general, and is sometimes synonymous with *μηρίον*, as it clearly is *Iliad*. i. 460, and probably in the present instance. On this controverted point the learned reader is referred to *Schneider's Lex. voce μηρίον*, *Nitzsch on Odyssey* iii. 456, *Bähr on Herodot.* iv. 35. The two latter I have seen since the note appeared in the first edition.

1013. In this line *φθίνοντα* and *ἀσήμων* are of doubtful signification. The Scholiast's paraphrase of *φθίνοντα* is ἢ φθοροποιὰ, ἢ διὰ τοῦ πρὸς ἀσήμεως φθειρόμενα, *either destructive* (i. e. foreboding destruction), *or wasted away in the fire without giving any token*; which would be of itself a token of impending evil. According to another Scholiast *ἀσήμων* means either *κακοσήμεων* (unlucky), or ἄφ' ὧν οὐχ οἶόν τ' ἦν σημειώσασθαι (obscure). Hermann explains *φθ.* by *irrita, nihil eorum quæ optasset portendentia*. The sense is, perhaps, *vanishing signs drawn from sacrifices of unlucky impious*. The vanishing of the flame, the dissipation of the gall-bladders in the air, the slipping of the thigh-pieces seem to be denoted by *φθίνοντα*.

1015. ταῦτα νοσεῖ = ταύτην τὴν νόσον ἔχει or νοσεῖ. — *φρενὸς* = *βουλῆς*.

1016–1918. *παντελεῖς*, *all*. The thought contained in this passage is well paraphrased by the Scholiast in words which may be translated thus, *the dogs and birds, after tearing to pieces the corpse of Polynices, brought it to the altars, and thus polluted them all*. — *γόνου* must, I think, be joined with *πλήρεις*.

1022. *βεβρωῶτες* is construed *ad sensum* with *ὄρνις* taken collectively. — *ἀνδροφθόρου αἵματος λίπος*, *the fat containing a slain man's blood*. Comp. Eurip. *Bacchæ* 139, ἀγρεύων αἷμα τραγοκτόνον, i. e. of a slaughtered goat.

1025–1027. *ἐπεὶ* without ἄν before a subjunctive is only found twice in the tragic poets, according to Mt. § 521, Obs. 1, here and *Œd. Col.* 1226. — ἀκείται sc. τὸ κακόν.

1026. ἀνάλβος = μῶρος. Comp. Ajax 1156, cited by Erfurdt, and Eurip. Iph. in Aul. 448, ἀνάλβα εἰπεῖν. Hesych. defines ἀνάλβους by ἀπόρους, ἀνοήτους, κακοδαίμονας.

1028. Comp. 924.

1035. ἀπρακτος governs ὑμῖν as the passive πράσσομαι would, and μαντικῆς as the genitive of that in respect to which he was tried. — τῶν. The common reading is τῶνδ' which produced an asyndeton. Brunck edited τῶν, the article being used as a relative pronoun, and so Hermann in his third edition. Previously he gave τῶν δ', and so Dindorf and others. — τῶν ὑπαὶ γένους seems to mean *the class of these augurs*, though Hermann reverses the construction, and makes the sense to be, *those of (my own) family*; viz. Hæmon. This sense the connexion can hardly allow.

1036. The two verbs here properly mean *to be exported in trade, to be discharged or sold as the cargo of a vessel*, hence to be made traffic of, to be made the subject of the arts of bribed soothsayers. Reference is had probably to the instigators of the popular murmurs mentioned v. 299.

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vious state with the idea of change, = *instead of; become, — from*. Comp. CEd. Rex. 454, τυφλὸς ἐκ δεδοκόςτος.

1006. εἰκαθεῖν. 1102. πυρεῖκαθεῖν. Elmsley, on Medea 186, regards these with the other forms in -αθον, (five in number,) as aorists, and asserts that they express transitory and not continued action. These infinitives are here accented accordingly.* But perhaps Buttmann's modification of Elmsley's view deserves the preference, viz. that like some other Homeric forms they are used indifferently as aorists and imperfects. — τό τε — ἀντιστάντα δέ. Here τε — δέ, are instead of τε — καί, because the second clause is not only connected, but also opposed to the first. — The sense of this and the next verse is, *for to yield is unpleasant; but if I hold out, it lies before me as a dreaded thing to smite my wrath with harm*, i. e. to bring upon myself harm as the fruit of my rage. ἐν δεινῷ with πάρεστι seems to be for δεινόν, in the same way as adjectives in the dative with ἐν are joined to ἐστὶ instead of the neuter nominative. Comp. Electr. 384. Hermann denies that this idiom can have place here, and explains ἐν δεινῷ as though it meant *in addition to or besides being unpleasant*, understanding it of the pain felt by Creon in acting against the warnings of the prophet, to which no allusion had been made.

1103. συντέμνουσι κακόφρονας, *make short work with the ill-judging, cut them short*. Schol. συντόμως κατακόπτουσι. Passow, and after him Wunder, suppose that by an ellipsis of ὁδόν, συντέμνουσι means *cut short the road, soon catch up with*. The accusative of a person is then to be compared with that joined to ἐκτρέφωμαι, or to be accounted for from the ideas of overtaking and seizing which are involved in the

* This opinion Ellendt advocates at large. (Lex. Sophocl. voce εἰκαθεῖν.) But Plato's use of ἰδιώκαθις (Gorg. 483. A.) seems to be irreconcilable with this view. See Stallbaum on this passage in the Gotha edition.

expression. Some render *κακόφρωνας*, *wicked*, but the chorus would hardly call the king by such a name.

1105. *καρδίας ἐξίσταμαι τὸ δοῦν*, *I recede from my anger or inclination in regard to doing it*, or so as to consent to do it. Hermann explains the construction by saying that as *καρδίας ἐξίσταμαι* = *πέλθεμαι*, it can have the same construction.

1107. *ἐπ' ἄλλοισιν τρέψει* is not for *ἐπίτρεπε ἄλλοις*, says Hermann, but means *do not turn this upon others*, i. e. do not remove it from yourself and put it upon them.

1109. *οἱ ὄντες*, *present attendants*, as *τὰς οὐσας ἐλπίδας*, Electr. 305, = *present hopes*.

1110. *εἰς ἐπόπιον τόπον*. Schol. *φανερὸν διὰ ὕψος*. It is explained in v. 1197 by *πεδῖον ἐς ἄκρον*. 'This is no clear definition of the place, since multitudes of spots might be so called. Hence Hermann supposes verses containing a description of the exact place to be lost.

1114. *τὸν βίον τελεῖν*, *to close life*, is here *to go through it to its close*.

1115–1125. *ἄγαλμα, matris ἀγάλματα, deliciæ solemnæ poetarum usu dicuntur liberi*. Erfurdt. — *νύμφη*, according to Boeckh, must have the sense *bride*, as Semele was not a *nymph*. *βαρυβρεμέτα*. This word is used on account of the circumstances of the birth of Bacchus. — *γένος* is occasionally spoken of a single person. Comp. Ajax 784. So in Latin *genus*. Orpheus Calliopæ *genus*. Seneca Herc. Cætareus 1034. — *Ἰταλίαν*. *Magna Græcia* is meant, *διὰ τὸ πολυάμπελον τῆς χώρας*, says the Schol. Bacchus was honored in Heraclea, and with great excesses in Tarentum. — *παγκοινοὶς κόλποις*. Schol. *πεδίοις ἐν οἷς πάντες συνάγονται διὰ τὰς πανηγύρεις*. These scholia (for I have joined two together) refer to the valleys or plains near Eleusis thronged by the spectators of the festival and mysteries. Others explain *κόλποις* by *bays*, i. e. the Saronic gulf enclosing the Eleusinian. Others again render it *breasts*,

ἐνέσκηψαν, ἐπείθησαν. But it is better to translate this clause, *the fates had it, or prevailed in her case also.* Comp. Philoctet. 331, *ἔσχε μοῖρ' Ἀχιλλεῖα θανεῖν.*

988. *ἄνακτες.* Sophocles applies this word not only to kings, but to divinities on the one hand, (*Electr.* 635, 645, 1376,) and principal men, like the counsellors of a king, on the other. Comp. 940. Tiresias himself is so called in *Œd. Rex*, 284.

990. The sense is, *this way by means of a guide is for the blind*, i. e. is the way which they must take.

996. *ἐν ξυροῦ ῥύχης, on the razor* (i. e. razor's edge) *of fortune.* The metaphor appears first in Homer, *Iliad* x. 173.

1001. *φθόγγον ὀρνίθων — κλάζοντας.* A *constructio ad sensum*, *ὀρνίθας* being thought of by the poet. — *κακῶ, sinister.* — *βεβαρβαρωμένῳ, Schol. ἀτάκτῳ, wild.* In the next line *φοναῖς* is a noun, as in 696, 1314, denoting the manner; = *murderously.*

1005. *ἐγνύμεν ἐμπύρων, I essayed burnt offerings*, i. e. examined into the signs given by them. — *βωμοῖσι* is the place, which the poets often denote by a dative.

1009, 1010. *μυτάρσιοι | χολαὶ διεσπείροντο, the galls were dissipated in the air*, i. e. as I understand it, without emitting a flame. Render the next clause, *and the thigh-bones slipping down lay free from their enveloping fat.* Voss, Passow, and others hold, that the thigh-bone (*μηρίον*) was taken out of the thigh (*μηρός*), cleared of flesh, covered in caul and fat, and burnt. But this passage shows, I think, that the two words are sometimes used in the same meaning, as what is here said of wrapping up the *μηροί* in fat is said of *μηρία* in Homer. The truth probably is, that the thigh-bone was not denuded of its flesh; hence *μηρίον* means not *thigh-bone*, but *thigh*, and usage confined it to that part of the thigh of victims which was burnt on the altar, including bone and flesh; whilst *μηρός* denotes the

thigh of men and animals in general, and is sometimes synonymous with *μηρίον*, as it clearly is *Iliad* i. 460, and probably in the present instance. On this controverted point the learned reader is referred to Schneider's *Lex. voce μηρίον*, Nitzsch on *Odyssey* iii. 456, Bähr on *Herodot.* iv. 35. The two latter I have seen since the note appeared in the first edition.

1013. In this line *φθίνοντα* and *ἀσήμεν* are of doubtful signification. The Scholiast's paraphrase of *φθίνοντα* is *ἡ φθοροποιὰ, ἡ διὰ τοῦ πυρὸς ἀσήμεως φθειρόμενα*, *either destructive* (i. e. foreboding destruction), *or wasted away in the fire without giving any token*; which would be of itself a token of impending evil. According to another Scholiast *ἀσήμεν* means either *κακοσήμεν* (unlucky), or *ἀφ' ὧν οὐχ οἶόν τ' ἦν σημειώσασθαι* (obscure). Hermann explains *φθ.* by *irrita, nihil eorum quæ optasset portendentia*. The sense is, perhaps, *vanishing signs drawn from sacrifices of unlucky import*. «The vanishing of the flame, the dissipation of the gall-bladders in the air, the slipping of the thigh-pieces seem to be denoted by *φθίνοντα*.

1015. *ταῦτα νοσεῖ* = *ταύτην τὴν νόσον ἔχει οἱ νοσεῖ*. — *φρενὸς* = *βουλῆς*.

1016–1018. *παντελεῖς*, *all*. The thought contained in this passage is well paraphrased by the Scholiast in words which may be translated thus, *the dogs and birds, after tearing to pieces the corpse of Polynices, brought it to the altars, and thus polluted them all*. — *γόνου* must, I think, be joined with *πλήρεις*.

1022. *βεβρωτες* is construed *ad sensum* with *ὄρνις* taken collectively. — *ἀνδροφθόρου αἵματος λίπος*, *the fat containing a slain man's blood*. Comp. Eurip. *Bacchæ* 139, *ἀγρεύων αἶμα τραγοκτόνον*, i. e. of a slaughtered goat.

1025–1027. *ἐπεὶ* without *ἂν* before a subjunctive is only found twice in the tragic poets, according to Mt. § 521, Obs. 1, here and *Œd. Col.* 1226. — *ἀκείται* sc. *τὸ κακόν*.

1026. *ἄνολβος* = *μῶρος*. Comp. Ajax 1156, cited by Eurfurd, and Eurip. Iph. in Aul. 448, *ἄνολβα εἰπεῖν*. Hesych. defines *ἀνόλβους* by *ἀπόρους, ἀνοήτους, καποδαίμονας*.

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1093. ἀμφιβάλλομαι. Comp. for the transition from the singular to the plural, Alcest. 216. This present is used of something that has been and still is, like the present with πάλαι, which is of very frequent use. — ἐκ denotes a pre-

vious state with the idea of change, = *instead of*; *become*, — *from*. Comp. Œd. Rex. 454, *τυφλὸς ἐκ δεδορκότες*.

1006. *εἰκαθεῖν*. 1102. *παραεκαθεῖν*. Elmsley, on *Medea* 186, regards these with the other forms in *-αθον*, (five in number,) as aorists, and asserts that they express transitory and not continued action. These infinitives are here accented accordingly.* But perhaps Buttmann's modification of Elmsley's view deserves the preference, viz. that like some other Homeric forms they are used indifferently as aorists and imperfects. — *τό τε — ἀντιστάρτα δέ*. Here *τε — δέ*, are instead of *τε — καί*, because the second clause is not only connected, but also opposed to the first. — The sense of this and the next verse is, *for to yield is unpleasant; but if I hold out, it lies before me as a dreaded thing to smite my wrath with harm*, i. e. to bring upon myself harm as the fruit of my rage. *ἐν δεινῷ* with *πάρεστι* seems to be for *δεινόν*, in the same way as adjectives in the dative with *ἐν* are joined to *ἐστὶ* instead of the neuter nominative. Comp. Electr. 384. Hermann denies that this idiom can have place here, and explains *ἐν δεινῷ* as though it meant *in addition to or besides being unpleasant*, understanding it of the pain felt by Creon in acting against the warnings of the prophet, to which no allusion had been made.

1103. *συντρέφουσι κακόφρονας*, *make short work with the ill-judging, cut them short*. Schol. *συντόμως κατακόπτουσι*. Passow, and after him Wunder, suppose that by an ellipsis of *ὁδόν*, *συντρέφουσι* means *cut short the road, soon catch up with*. The accusative of a person is then to be compared with that joined to *ἐντρέφωμαι*, or to be accounted for from the ideas of overtaking and seizing which are involved in the

* This opinion Ellendt advocates at large. (Lex. Sophocl. voce *εἰκαθεῖν*.) But Plato's use of *ιδιώνεσις* (Gorg. 483. A.) seems to be irreconcilable with this view. See Stallbaum on this passage in the Gotha edition.

expression. Some render *κακόφρωνας*, *wicked*, but the chorus would hardly call the king by such a name.

1105. *καρδίας ἐξίσταμαι τὸ δρᾶν*, *I recede from my anger or inclination in regard to doing it*, or so as to consent to do it. Hermann explains the construction by saying that as *καρδίας ἐξίσταμαι* = *πεῖθεμαι*, it can have the same construction.

1107. *ἐπ' ἄλλοισιν τρέπε* is not for *ἐπίτρεπε ἄλλοις*, says Hermann, but means *do not turn this upon others*, i. e. do not remove it from yourself and put it upon them.

1109. *οἱ ὄντες*, *present attendants*, as *τὺς οὐσας ἐλπίδας*, Electr. 305, = *present hopes*.

1110. *εἰς ἐπόπιον τόπον*. Schol. *φανερὸν διὰ ὕψος*. It is explained in v. 1197 by *πεδῖον ἐς ἄκρον*. This is no clear definition of the place, since multitudes of spots might be so called. Hence Hermann supposes verses containing a description of the exact place to be lost.

1114. *τὸν βίον τελεῖν*, *to close life*, is here *to go through it to its close*.

1115 – 1125. *ἄγαλμα*, *matris ἀγάλματα*, *deliciæ* solemn poetarum usu dicuntur liberi. Erfurdt. — *νύμφη*, according to Boeckh, must have the sense *bride*, as Semele was not a *nymph*. *βαρυβρεμέτα*. This word is used on account of the circumstances of the birth of Bacchus. — *γένος* is occasionally spoken of a single person. Comp. Ajax 784. So in Latin *genus*. Orpheus Calliopæ genus. Seneca Herc. Cætareus 1034. — *Ἰταλίαν*. Magna Græcia is meant, *διὰ τὸ πολυάμπελον τῆς χώρας*, says the Schol. Bacchus was honored in Heraclea, and with great excesses in Tarentum. — *παγκόλποις κόλποις*. Schol. *πεδίοις ἐν οἷς πάντες συνάγονται διὰ τὰς πανηγύρεις*. These scholia (for I have joined two together) refer to the valleys or plains near Eleusis thronged by the spectators of the festival and mysteries. Others explain *κόλποις* by bays, i. e. the Saronic gulf enclosing the Eleusinian. Others again render it *breasts*,

because Iacchus, as the Bacchus of the Eleusinia was called, was represented as at the breast of Ceres. I agree with the Scholiast.

1126-1136. Bacchus lived on the top of high mountains, (Comp. CEd. Rex. 1105,) but especially delighted in Mount Parnassus, where, according to Eurip. Ion. 716, he held torch-light dances with his Bacchantes. The bright smoke above the two-headed Parnassus is explained by the Schol. of the flames of sacrifice in honor of Bacchus, and also of natural fire spontaneously ascending from the mountain. "There is frequent mention in the poets," says Elmsley, on Bacchæ 306, cited by Wunder, "of a flame shining by night on Mount Parnassus, which was ascribed by those who saw it to Bacchus holding a torch in each hand, and dancing amid his usual train." — *σείχουσι*, a rare form for *σειχουσι*, occurring in Hesychius, and introduced first into Wunder's edition after W. Dindorf's conjecture. — The Nysæan hills here mentioned must have been according to vv. 1133, 1145, near the sea, and across some body of water in regard to Thebes. Probably the hills of Nysæ in Eubœa are meant, where in one day, according to the marvellous story of Stephen of Byzantium, the vine blossoms and the grape ripens. A fragment of the Thyestes of our poet refers to this same vine. In the morning, it is there said, the tendrils grow; by noon it has produced sour grapes, which as the day declines become wholly black and ripe. Evening witnesses the vintage and the drinking of the wine. — *ἀβρότων ἐπίων εὐαζόντων*, *while immortal or hallowed words are sounding evoc*, i. e. attended by sacred Bacchic hymns in which the interjection *εὐοῖ* was much used.

1137-1145. *κεραυνία* = *κεραυνοβλήτα*. Schol. So Semele is called, Eurip. Bacchæ 6, cited by Brunck. — *ἔχεται ἐπὶ*, *is close upon*. — *πανδήμιος πόλις*. Comp. v. 7.

1146-1154. *χοράγ'* *ἄστρων*. Hermann after Prof. Naeke

of Bonn, explains this thus; "Sententia, quæ, detracto ornatu poetico, hæc est, noctu per siderum lucem choros Bacchum ducere, præclara imagine partem Bacchici chori sidera facit." Others agree with the Schol. who says κατὰ τινα μυστικὸν λόγον τῶν ἀστέρων ἐστὶ χορηγός. In the Frogs of Aristoph. 343, Bacchus is called νυκτέρου τελετῆς φωσφόρος ἀστήρ, on account of his torch-light revels. — νυχίων φθεγμάτων ἐπίσκοπε, i. e. *presiding over the Bacchanals' night-cries.* — παῖ Ζηνὸς γένεθλον, a somewhat tautological expression, = *child born of Jove.*

1156–1157. These lines have been variously explained. Musgrave thinks that σιάντα denotes the *continuance of life.* The sense must then be *there is no kind of life, which, while it lasts, I can ever either praise or blame.* οὔτε — οὔτε must be supposed to be by a *confusio duarum locutionum* for ἦ — ἦ, as if οὐδένα βίον had preceded. Hermann and others find in σιάντα the notion of *condition or situation*, and with the Schol. treat ὅποιον as if it were the adverb ὅπωςδῆποτε, *no kind of life in any circumstances whatsoever, &c.* In this case too οὐκ ἔσθ' ὅποιον affect the sentence as though οὐδένα had been in their place, and ὅποιον plays another part also, — implying the adverb ὅπως, or ὅπωςδῆποτε. Finally, Wunder seems to understand σιάντα of a *prosperous* state of life, and supposes it to imply its opposite πεινόντα with μεμψαλμην. That is, *no kind of life either in high fortunes would I praise, or in low would I blame,* (because both may change.)

1161. ὥς ἐμοί, *in my view.* See Mt. § 388, a. A dative with ὥς occasionally follows adjectives (as here) to denote that their meaning is to be taken relatively to the judgment or condition of the person put in the dative.

1162. Here μὲν is followed by τε, as τε by δέ, v. 1096.

1167. τοῦτον refers to ἄνδρες: one person of the class, men — one instance of many — being conceived of. Comp. v. 709, for just the opposite.

1169. ζῆ is in the imperative. Comp. Alcest. 651, note.
 — τύραννον σχῆμα, *lordly state*. τύραννος is often an adjective of two endings in the tragic poets. Comp. CEd. Rex 588; Æsch. Prometh. 761.

1171. πρὸς τὴν ἡδονήν, *si cum voluptate comparetur*: Musgrave. *Præ voluptate*: Brunck. πρὸς, *with reference to*, often means more specifically *in comparison with*. The whole passage from τᾶλλα may be rendered, *I would not buy the rest* (i. e. every thing else beside τὸ χαλκὺν) *for a man at the price of the shadow of smoke, when placed in comparison with pleasure*.

1173. θανεῖν = τοῦ αὐτοῦς θανεῖν or αὐτοῖς τοῦ θανεῖν. Schaefer has collected, in his Meletemata Critica, p. 23, many examples of αἰτιος construed with a simple infinitive, equivalent in sense to an infinitive with τοῦ. One very apposite one is from Trachiniæ 1234, ἡ μοι μητρὶ μὲν θανεῖν μόνη | μεταίτιος.

1175. αὐτόχειρ, *not by his own hand, but by violence, or, more exactly, by the hand itself, and not in the course of nature*; otherwise the next inquiry will be superfluous.

1176. See v. 367.

1177. μνηστὰς φόνον. Verbs signifying *to be angry* govern the genitive of the person or thing on account of which the anger arises. Comp. Alcestis, v. 5.

1179. ἐχόντων. τούτων is omitted. It is not unfrequent for ἐχόντων with οὕτω or ὥδε to stand thus alone even in prose writers.

1180. ὁμοῦ = ἐγγύς. Comp. CEd. Rex 1007.

1183. τῶν λόγων, *your conversation*. She heard it, and knew the object of it, though not aware of its full import. Wunder makes these words unmeaning by taking them to be the same as τίνων λόγων. For ἔσθον, 1184, see Electr. 1322, note.

1185. προσήγορος here governs the nouns in the genitive, which its verb προσαγορεύω might govern in the accusative.

1186. ἀνασπαστοῦ, *opened by drawing back*, according to Musgrave. But doors opened outwards. Hermann supposes it to refer to the drawing back of the bolt, as though it were to be rendered *opened by drawing back the bolt, unbolted*. — καὶ τε τυγχάνω — καὶ. The καὶ before a second clause often implies that it is contemporaneous with the first, and may be rendered *when*. Comp. Œd. Rex. 718.

1192. παρὶν, *as an eyewitness*.

1194. ὧν, i. e. διὰ τούτων ὧν or δι' ἐπίων ὧν. It is governed by ψεύσται.

1197. On πεδίον ἐπ' ἄκρον Wex observes, "*intelligenda erit planities quæ pateret in monte vicino*;" = *the lofty plain*. See 1110. — ρηλείς is either *unpitied*, — a rare sense, — or is used for ρηλεῶς, with the next word.

1199. ἐνοδῖαν θεῖον = Proserpine, Trivia, so called from haunting ways, especially places where three ways meet. — τὸν is taken with λούσαντες λουτρόν.

1200. κατασχεθεῖν ὀργὰς εὐμενεῖς, *to keep their feelings kind or propitious*. For ὀργαί, *temper, mind, feelings*, comp. 356, Ajax 640. So Musgrave: but Ellendt's construction suits the usual meaning of κατασχεθεῖν better; viz. *κ. ὁ. to restrain their wrath, ὥστε εὐμενεῖς εἶναι, so as to be propitious, propitiously or kindly*.

1202. θαλλοῖς, *young twigs* plucked in haste from the adjoining wood (comp. 420). Boeckh makes it mean olive-branches, as being *especially* used to burn the dead: but there is no proof from Demosth. c. Macart. 1074, which he cites, that the olive was thus used more than other trees. In a fragment of a drama called the "Shepherds," Sophocles says, θαλλὸν χιμαίρα προσφέρειν νεοσπάδα, where θ. is *olive-branch*. — λείπειτο. The augment of pluperfects is omitted occasionally in Attic writers even in prose. Mt. § 165. — In the next line οἰκείας χθονὸς = *his native land*.

1205. νυμφεῖον governs two independent genitives. κόρης νυμφεῖον Ἰδίου, *the damsel's chamber of marriage to Hades*.

Comp. 816. — *εἰσιβαίνομεν πρὸς*, seems to imply that they entered a hollow way, — formed by a quarry for instance, — and proceeded to the end of it, which was built up with stones.

1209. *ἔσημα ἄθλιας βοῆς*, *an obscure cry of distress*. Comp. 357, 1265.

1210. *μᾶλλον ἄσπον*. *μᾶλλον* is sometimes used pleonastically with a comparative.

1214. *σαίνει*, like *περιβαίνει*, v. 1209, is used figurative of a sound striking the ears.

1216. *ἀθρήσατε* is followed by *εἰ συνήμι*. — *ἄρμον*, *juncture, joint, seam*, here *chink or crack*. *λιθοσπαδῇ*, *made by drawing stones away*, sc. by Hæmon to effect an entrance. Wunder, however, supposes that the entrance was to be effected by the attendants, Creon having as yet seen no aperture already made. — *παρασπάντες τάφῳ*, *after you have come up to the tomb*.

1219. *κτεύσασιν ἐκ δεσπότου*, *on account of commands given by our master*. *τάδε* is governed by *ἡθροῦμεν*.

1222. *μιτῶδε* according to Hermann, *made out of μίτων*, *threads*, or *the web of fine cloth*. The Schol. and most MSS. read *μιτρώδει*, i. e., according to the Schol., *made out of her girdle*.

1224. *εὐνῆς τῆς κάτω*, *conjugis jam apud inferos agentis*. Musgrave. A reader of the tragic poets, especially of Euripides, needs not to be told that *εὐνή*, *λέχος*, *λέκτρον*, and kindred words repeatedly mean *wife*. Comp. 568.

1232. *πύσας προσώπῳ*, *loathing him in his countenance*, i. e. expressing his loathing by it. Comp. 653. — In the ensuing lines, the poet, according to a Scholiast and Hermann, did not intend to represent Hæmon as seeking his father's death, but only as desirous of frightening him away, that he might effect his own destruction undisturbed. To the eye of the messenger, however, he appeared to have a deadly purpose against his father, and the poet leaves it to

the reflection of the reader to interpret the threatening act, as Hæmon meant it. Comp. 751, where he signifies his determination to destroy himself. But this is rather too refined. The poet represents him in his phrensy, as aiming without previous purpose, and without being aware of what he was doing at his father's life.

1233. διπλοῦς κνώδοντας. Schol. διπλᾶς ἀκμᾶς· ἀμφηκες γὰρ τὸ ξίφος. κνώδων δὲ τὸ ὀξὺ τοῦ ξίφους, i. e. *the two edges or the two-edged sword*. Comp. Ajax 1025, where this word has the sense *blade or sword*. Xenophon (De Venatione x. 3.) uses it to denote two prongs or processes on a wild-boar spear, inserted half way between the end and the commencement of the iron part (comp. Pollux v. 22.) Lobeck on Ajax loc. cit. renders this word in correspondence with this usage in Xenophon, *the hilt pieces of the sword*, and with this Hermann agrees.

1235. ἐπενταθεὶς, *in ense protentus*. Erfurdt.

1236. μέσσον ἔγχος dictum hoc sensu, *ut medius esset inter costas*. Wunder. Is it not better to say that the words mean *the middle part of the sword*, i. e. the sword up to its middle, *to half its length*?

1237 – 1239. προσπύσσεται παρθένη. Brunck edited *παρθένον*, which one MS. has; because in the sense *to embrace*, this verb governs an accusative. In the sense *to cling or stick to*, it has a dative, Trachiniæ 767. “*Insolentiora amans Sophocles*,” says Hermann, “*hoc prætulit*. Sensus his est: *implicatur virgini, recipiens eam in languescentem ulnam*.” — ὑγρὸν, *moist, flexible, or supple*, as a moist twig, thence *weak, relaxed*. — φοινίου σταλάγματος has the relation of an adjective to *πνοήν*. Comp. v. 114. The sense is *swift breath containing drops of blood*.

1242. δειξας — ἀβουλίαν, i. e. δειξας ὅσω μέγιστον κακὸν ἐστιν ἡ ἀβουλία. Comp. Electr. 1382.

1248. Understand *στένειν* after *ἀζιώσειν* as well as after *προθήσειν*. So Seidler. But Schaefer supplies *προτιθέναι* in the first clause.

1251, 1252. *τοι — βοή.* *It seems to me, however, that both great silence and great outcries without a purpose are dangerous circumstances. For βαρύς, comp. 767. προσεῖναι, to attend upon, as a circumstance.*

1253. *μή* is taken in the sense *whether* after εἶσθαι instead of εἰ, but it implies also, that what follows was something apprehended. More exactly it answers to *whether not*. Like εἰ *whether*, it takes the indicative when put before a statement of something conceived to be real. — *πατάσσειν, kept back, suppressed.*

1258 – 60. *μνημα, monumentum, sc. eorum quæ facta sunt*: Erfurdt. i. e. his son's corpse. — *διὰ χειρὸς ἔχων = ἐν χειρὶ ἔχων.* Comp. Mt. § 580. The next clauses form an apposition with *μνημα*; and in one a participle is used freely instead of a simpler construction with a noun in it (*αὐτοῦ ἀμαρτίαν*). The sense is, *he comes with a significant memorial of what has happened in his hand, which, if I may say so, is not another's calamity brought upon his head, but is the result of his own mistake.*

1265. Comp. 1026, 1209.

1266. *νέος νέφ ξὺν μόρφ.* The tragic poets are fond of using the same adjective again in the same sentence in another case. Comp. *μέλεος μελέα ποδί*, CEd. Rex 479. We have in *φρενῶν δυσφρόνων* 1261, *πόνοι δύσπονοι* 1276, examples of another peculiarity of tragic style, viz. of adjectives having a privative signification joined to their primitive nouns. — *νέφ μόρφ, immaturo fato.* Wunder.

1270. According to Hermann *ὡς ἔοικας ἰδεῖν* is equivalent to *ὡς ἔοικε, εἶδες*. See 740. But it is better to make *ὡς* exclamatory, and to take it with *ὀψέ*. Comp. 320.

1273. *μέγα βάρος ἔχων*, with great weight, *with a heavy blow*. The pronoun *με* is to be joined to *ἐπαισεν*, the order being disturbed by the violent feelings of the speaker. But Erfurdt seems to govern *με* by *βάρος ἔχων* being by a *constructio ad sensum* for *βαρύνων*.

1274. ἐν — ὁδοῖς, *instigavit ad sæva consilia, vel sævas actiones*. Musgrave. So most interpreters, including Hermann, whose translation is, *in has atroces vias impulit*. ὁδός, like *way*, sometimes denotes *conduct, plans*. Erfurdt and Ellendt suppose a *tnesis*, and make ὁδοῖς mean *modis, sævis modis irruit*.

1275. λακπάτητον express the result of ἀνατρέπων = ὥστε λ. εἶναι. Another reading of some MSS. and recognised by the Schol. is λειπάτητον, *utterly tradden down*. As this is the rarer and more difficult word, it seems to belong to the text; and I now regret substituting λακπ. for it in this second edition. Wex almost alone of modern editors introduces it into his text.

1278 – 1280. The construction in this sentence changes after φέρων: ὁψόμενος, which should answer to it, is turned into an infinitive; to suit the structure of ἤκειν, as though φέρεις had preceded. The sense is, *you are come, as it seems, bringing on the one part these things (this corpse) in your hands, and being soon on the other about to behold the woes in the house*. κακά, perhaps, belongs to φέρων as well as to ὄψεσθαι. — πρὸ χειρῶν φέρειν, according to Mt. § 575 = φέρειν πρὸ ἑαυτοῦ ἐν χειρῶν. — ὡς ἔχων καὶ κεκτημένος, *as having a perfect right to them*, i. e. as their true cause. Wex shows from the orator Andocides (de Myst. § 74, Bekk.) that this was a phrase denoting the right of full possession.

1281. κάκιον ἢ κακῶν. Some render this as though it were κάκιον ἢ κακά, or κάκιον κακῶν. But ἢ is not used thus pleonastically before the genitive of comparison. Most critics after Canter alter ἢ into ἐκ, *after*. With Boeckh, I am of opinion that κακῶν is to be explained by ἐν κακῶν. Creon asks *what again is more evil* (i. e. than what I have suffered,) *or of the number of evils*; i. e. what deserves to be at all called an evil.

1282. παμμήτωρ. Schol. κατὰ πάντα, i. e. μέχρι θανάτου μήτηρ.

1284. I follow here Wunder's new pointing. Creon first exclaims *ὦ* — *λιμήν*; and then turning to the messenger who had come out of the house (*ἐξάγγελος*), says *τί* — *ἐλέπεις*, viz. by news of fresh calamities. — *λιμήν*, to which all resort. — *δυσκάθατος*, hard to be propitiated, requiring still new victims.

1292. The sense is, *do you say that my wife's bloody death (σφάγιον μόρον) is added to the previous ruin?*

1301 – 1305. *ὀξύθηκτος*. Schol. *ὀξύαν λαβοῦσα πληγὴν*: rather *whetted, goaded by grief*. — *βωμία* *πέριξ*, for *περιβωμία*: Erfurdt. = throwing herself around the altar. *βωμία* is in the nominative singular. Some, as Brunck and Hermann, suppose that something has fallen out after this line. — *λύει* is here taken, as in the Homeric phrases *λύει γυῖα, γούνατα*, to denote *relaxing, unnerving, weakening in death*. This verb, used with reference to the eyes, means to *open* them, in Eurip. Rhesus 8, cited by Hermann. — *Μεγαρίως*. Sophocles here alludes to the son of Creon called Menœceus by Euripides in Phœnissæ, who devoted himself as a sacrifice for his country, just before the battle with the Argives. The Schol. absurdly understand it of a former husband of Eurydice. — *λέχος*, i. e. *his marriage not completed, his death before marriage*. See Prometh. 409, note. For *λέχος*, which is awkward here, Bothe has proposed *λάχος*, *sortem*, which Hermann and Wunder adopt in their texts. With *αὐθις δὲ τοῦδε* only *λάχος* need be supplied without *κλεινόν*. — *κακὰς πράξεις* is *κακῶς πράσσειν* put into the form of a noun, *misfortune*.

1307. *ἀνέπταν φόβῳ*. The aorist is used because the mind reverts to the time when the news was first heard. *ἀνέπταν* denotes agitation, — the being roused or lifted up, here by fear, in Ajax 693, by pleasant emotions. Comp. *πέτομαι ἐλπίσιν*, CEd. Rex 487; *φόβος μ' ἀναπτεροῖ*, Eurip. Supplices 89 (100). — *τί* — *οὐκ ἔπαισεν*, i. e. *would that some one had smitten me*. — *ἄνταλαν* sc. *πληγὴν*, *a wound in front or in the breast*.

1312. τῶνδε — μόρων. The deaths both of Menæceus and of Hæmon.

1317. The sense is, *these things, instead of being a charge against me, will never be applicable to any other man*; i. e. the charge of being their author cannot be transferred from me to another. For ἐκ, comp. 1093.

1325. τὸν — μηδένα. I have always considered the sense to be as Wunder translates it; *qui non magis sum quam is qui nullus est*, i. e. *quam is qui perit*.

1327. βράχιστα — κακά, literally, *present ills are best when shortest*, i. e. it is best that we should be in the midst of our woes as short a time as possible, or that we should go from the scene of them as soon as we can.

1329 – 1331. ὑπατος μόρων ἐμῶν, *cædium per me factarum suprema*. Hermann. i. e. self-destruction. But men do not pray that they may kill themselves. The meaning rather is, *the last of my destinies*, i. e. of the events destined to me, my death. μόρος usually means *death* in the tragic poets, but sometimes has its prior meaning of *lot, destiny*, as in Æsch. Agam. 1117. — κάλλιστα belongs to ἄγων.

1336. ἐρῶ μὲν. Hermann has ἐρῶμεν. — In συγκατηνέαμην, σύν answers to *simul, therewith*.

1339. ἄγοιτ' ἄν. The optative is here used as in v. 444, as a softened imperative. We use the auxiliaries *can, may*, with our verbs in a similar manner.

1342. ὅπα πρὸς πότερον, an instance of two interrogatives together. Comp. v. 2. πότερον is used here in indirect inquiry for ὁπότερον. — πᾶ καὶ θῶ, these words Hermann expunges as a gloss in his first editions, but they are certainly very unlike an explanation of something else, and rather need a gloss themselves. If they belong to the text, there are three syllables wanting in v. 1320, before ἰὼ, or after πρόσπολοι. Brunck translates them *quo me conferam*. I see not what they can mean except *where I shall put* (the bodies), which is worse than nonsense. Dindorf omits them; I have inserted them in brackets.

1345 - 1346. *λίχρα*, *oblique*, denotes a perverted or wrong state of things. He says, *all things at hand are awry*, i. e. my condition *now* is an adverse one. — *τὰ εἰσέλατο*, and as for what is over my head (as for the future, that which impends and has not yet come upon me) a fate hard to be borne has leaped upon (invaded) me, i. e. as for the future I am smitten by calamity and shall have to endure it.

1349. *πρῶτον εὐδαιμονίας*, the first thing pertaining to prosperity, the prime requisite for it.

1352. *ἀποτίσαντες πληγὰς*. The phrase is formed after the analogy of *τίνυν δίκην*. — In the next line the aorist is spoken of that which is customary, which having happened may be presumed to happen again.

METRES.

ONE or two points only in the trimeters need to be noticed. In vv. 11, 991, 1045, the fifth foot is an anapæst owing to the necessity of the case. An anapæst in *proper names* may be found in the 2nd, 3rd, 4th, or 5th places of the trimeter, and most frequently begins after one long syllable of the proper name. In all cases it is contained in one word.

V. 318. ϕ lengthens the foregoing syllable in arsis.

V. 1031. δ' is elided at the end of the line, — a license of very rare occurrence. Comp. CEd. Rex 332, 785, 1184, 1224, Electra 1017, CEd. Col. 1164.

100 — 109 = 117 — 126. These are all of the Glyconean sort. The Glyconeans are of two kinds; (A) basis, dactyl, trochaic dipody catalectic (or basis, choriambus, iambus), and (B) two bases, choriambus. To the form A belong vv. 1, 2, 3. To B, vv. 4, 7 (which has one syllable lost at the end in the strophe), 8, 9.

Vv. 5, 6, are Glyconic, which name is given to verses of the Glyconean sort interspersed among them, but shorter or longer. V. 5 is two syllables shorter (being a choriambus with a basis), v. 6 three longer, than the Glyconean, of the form B. V. 9 has two tribrachs for bases. The closing verse (109) is, as usual in Glyconean systems, a Pherecratean.

110 — 116, 127 — 133, anapæstic systems (thought by some to be antistrophic).

134 — 140 = 148 — 154.

Verse 1. Logædic dactylic. (3 dactyls, 2 trochees.)

2. do. do.

3. Choriambic with a basis. $\underline{\quad} \underline{\quad} | \underline{\quad} \underline{\quad} \underline{\quad}$

4. Glyconeian B. $\underline{\quad} \underline{\quad} \underline{\quad} \underline{\quad} | \underline{\quad} \underline{\quad} \underline{\quad}$

5. Cretic dimeter. $\underline{\quad} \underline{\quad} \underline{\quad} \underline{\quad} \underline{\quad} \underline{\quad}$

6. Choriambic tetrameter hypercatalectic.

$\underline{\quad} \underline{\quad} \underline{\quad} \underline{\quad} \underline{\quad} \underline{\quad} \underline{\quad} \underline{\quad} \underline{\quad} \underline{\quad} \underline{\quad} \underline{\quad} \underline{\quad} \underline{\quad}$

7. Adonian.

141 — 147. Anapæstic system.

155 — 161. do.

332 — 342 = 343 — 353.

Verse 1. Choriambic dimeter. $\underline{\quad} \underline{\quad} \underline{\quad} \underline{\quad} \underline{\quad} \underline{\quad}$. (But see Herm. Elem. p. 337, ed. Glasg. 6, a diiambus taking the place of a choriamb.)

Verse 2, 3, 4. Glyconeian A.

5. Glyconic. $\underline{\quad} \underline{\quad} \underline{\quad} \underline{\quad} \underline{\quad} \underline{\quad}$
(= a Pherecratean with one syllable prefixed.)

6. Iambic tripody.

7. Iambic dimeter hypercatalectic.

8. Dactylic tetrameter.

9. Dactylic pentameter catalectic; Ithyphallicus.

$\underline{\quad} \underline{\quad} \underline{\quad} \underline{\quad} \underline{\quad} \underline{\quad} \underline{\quad} \underline{\quad} \underline{\quad} \underline{\quad} \underline{\quad} \underline{\quad} \underline{\quad} \underline{\quad}$

So Boeckh; Wunder describes the line otherwise.

354 — 364 = 365 — 375.

Verse 1. Dactyl. penthemimeris with an anacrusis.

2. do. do.

3. Logædic anapæstic.

(3 anapæsts, Iambic dipody catalectic.) $\underline{\quad} \underline{\quad} \underline{\quad} \underline{\quad} \underline{\quad} \underline{\quad}$

4. Iambic dipody; creticus. $\underline{\quad} \underline{\quad} \underline{\quad} \underline{\quad} \underline{\quad} \underline{\quad}$

5. The same as v. 4.

6. Creticus with its last long syllable resolved; Iambic dimeter. $\underline{\quad} \underline{\quad} \underline{\quad} \underline{\quad} \underline{\quad} \underline{\quad}$

7. The same as v. 5.

8. Trochaic dimeter catalectic.

9. Iambic dimeter.

10. Trochaic dipody. So Hermann. *alii aliter*. Dindorf's arrangement of vv. 9, 10, makes v. 9, Iambic tripod; v. 10, Bacchiac dimeter. (Comp. Alcest 92.) Wunder makes vv. 8 - 10 as far as to συμπίρασται, a trochaic tetrameter catalectic; the rest a trochaic monometer.

376 — 383. Anapæstic system.

526 — 530. do.

$$582 - 592 = 593 - 603.$$

Verse 1. Logædic Anapæstic (3 anapæsts, iambic penthem.) — / ~ ~ — ~ ~ — = / ~ —

2. Trochaic dipody ; dactylic trimeter catalectic.

3. Trochaic dipody; logædic dactyl. (2 dactyls,
2 trochees.)

4. Iambic dimeter.

5. Trochaic dimeter catalectic.

6. Iambic trimeter (2nd, 3rd, 4th feet resolved in the strophe; 2nd, 3rd in the antistrophe.)

7. Antispastus ; Iamb.

penthemimeris. |

8. The same as v. 5.

9. Iambic trimeter catalectic.

Verses 8–9 are the measure of Horace, Odes Lib. ii. 18.

$$604 - 614 = 615 - 625.$$

Verse 1. Choriamb. dimeter catalectic with a basis.

2. The same with an anacrusis. — | — — — — —
3. Choriamb. trimeter catalectic with an anacrusis.
4. Choriamb. dimeter catalectic. (the verse in the strophe is corrupt.)
5. Choriamb. dimeter and iambus, choriamb. dimeter catalectic.

— — — — — | — — — — —

6. Choriamb. dimeter catalectic.
7. Anacreontic verse. — — — — — | — — — — —
8. Glyconic. (a Glyconeian (A) with an anacrusis instead of a basis) — | — — — — —
9. Ithyphallicus. — — — — — | — — — — —
10. The same as verse 3.

Wunder now unites 1–2, and thus makes two Glyconeans of which the second is hypercatalectic.

626 — 630. An anapæstic system.

781 — 790 = 791 — 800.

Verse 1. Iambic dipody; choriamb.

2. do. do.

hypercatalectic. — — — — — | — — — — —

3. Choriamb. dimeter catalectic with an anacrusis. (The same as v. 2, of the preceding ode.)

4. The same as v. 3.

5. Iambic dipody, choriamb. dimeter, closed by a trochee. See Herm. Elem. 2. § 36. 3.

6. Choriamb. dimeter hypercata-

lect. with a basis. — | — — — — — | — — — — —

7. The same as v. 3.

8. The same as v. 6, of the preceding ode: or these two last lines may be called, v. 7, anacrusis; logædic dact. (1 dactyl, 2 trochees); v. 8 logædic dactyl, (1 dactyl, 2 trochees.)

Wunder now regards 1–4 as one line, making two

clauses like vv. 1, 2, here given, and two Glyconeans, — the second hypercatalectic. He also joins 6 – 8, and gives basis, choriamb. trimeter brachycatalectic and the 2 logædic clauses mentioned above under v. 8.

801 — 805. An anapæstic system.

806 — 816 = 823 — 833.

Verse 1. Iambic dipody; logædic dactyl. (1 dactyl, 2 trochees.)

2. Choriamb. and Iambus. So Wunder, or logædic dactyl. (1 dactyl., trochaic dipody catalectic.)

3. Glyconeans (A) }
4, 5, 6. do. (B) } So Hermann and Boeckh.

7. Adonian.

8. Pherecratean.

9. Probably of the Glyconeans sort.

(Comp. 336.)

— — — — —

10. The same as v. 2. Wunder now joins this to v. 14.

11. Glyconeans closed by a trochee.

— — — — —

For v. 9, see Herm. Elem. 3. § 2, 42. p. 365, and p. 358. Herm. considers the last syllable an arsis.

817 — 822. An anapæstic system.

834 — 837. do.

838 — 856 = 857 — 875.

Verse 1. Iambic penthemimeris, and anacreontic verse.

— — — — —

So Wunder. This verse is one syllable longer than the first verse of the last song, (806, 823,) and may, like that, be divided into an Iambic dipody and logædic dactyl.

2. Logædic dactyl. with an anacrusis (So Wunder now, the same as 783, 784.)
3. Adonian. Wunder unites this now to v. 4.
4. Logædic dactyl. (the same as 807, 824, one syllable longer than v. 3.)
5. Pherecratean.
6. Wunder considers *is*, in the strophe and antistrophe as an Iambus, placing it by itself alone. The rest of the line is an anapæstic dimeter catalectic of the spondaic sort.

7. The same as v. 2. — / — — — / —
8. Glyconic. So Wunder, i. e. logædic dactyl. with an anacrusis, (1 dactyl, trochaic dipody catalectic,) closed by a trochee. Comp. v. 816.

9. Iambic dimeter and creticus. — / — — — / —

10. Iambic tetrameter acatalectic.

11. Dochmius. — / — — — / —

12. Antispast. and Iambic penthemimeris. — / — — — / —
This line is corrupt in the strophe.

13. Two Iambic penthemimerides.

- 14, 15, 16. Iambic dimeters.

17. Antispast. and Iambic penthemimeris. The same as v. 12. — / — — — / —

876 — 882.

Verse 1. Iambic dimeter hyper-

catalectic. — / — — — / —

2. Iambus ; choriambus ; cretic dimeter. — / — — — / —

3. Logædic dactylic (3 dactyls, 2 trochees.)

4. Ithyphallicus. — / — — — / —

6. Two Iambic penthemimerideæ,
(The same as vv. 852, 871.)
7. Iambic trimeter. (The first foot is resolved in the strophe; the first and fourth in the antistrophe.)
8. Antispast; Iambic penthemimeris. (The same as 954, 965.)
9. The same as v. 6.

In v. 3, the first long syllable of the second choriambus is resolved. Comp. v. 797.

1115 — 1125 = 1126 — 1136.

In this second edition I have followed W. Dindorf's revision of this ode in the first strophe and antistrophe as communicated by him to Wunder. By a few slight changes a new face is given to the measures. In the second strophe and antistrophe I have not ventured to follow the bolder changes there proposed.

Verse 1. Logædic anapæst. (3 anapæsts, Iambic penthemim.) = 582.

2. Glyconeæ. $\underline{\quad} \cup \cup \underline{\quad} \cup, \underline{\quad} \cup \cup \underline{\quad} = 107$

3. Iambic dimeter.

4. Logædic dactyl. $\underline{\quad} \cup \cup \underline{\quad} \cup \cup = 972, 983.$

5. Glyconeæ = v. 2.

6. According to Wunder three molossi.

$\underline{\quad} \underline{\quad} \underline{\quad}, \underline{\quad} \underline{\quad} \underline{\quad}, \underline{\quad} \underline{\quad} \underline{\quad}, =$ CEd. Col. 1560, ed. Dind.

7. Choriambus with anacrusis, and trochee.

8. Trochee and choriambus = Pherecratean minus one syllable.

9. Glyconeæ = vv. 2, 5. $\underline{\quad} \underline{\quad} \underline{\quad} \underline{\quad}, \underline{\quad} \cup \cup \underline{\quad}$

10. Iambic dimeter catalectic. $\cup \underline{\quad} \cup \underline{\quad} \cup \underline{\quad} \cup$

1137 — 1145 = 1146 — 1154.

Verses 1 and 2 united. Anapæstic monometer hypercatalectic; Glyconeæ (B)

So Boeckh.

10. Iambic trimeter.

11. Trochee. So Wunder. $\underline{\text{I}} \text{ —}$

12. Iambic trimeter.

13. Dochm. dimeter.

14 = 12.

15. Dochm. and Iamb. tripod.

18. Dochm. dimeters.

1278 — 1283 ; 1301 — 1305. Iambic trimeters.

1306 — 1311 = 1328 — 1333.

Verse 1. Diiambus.

2 — 5. Dochm. dimeters.

4. According to Wunder a dochmius with an anacrusis ;

or it may be an ischiorrhogicus, $\text{—} \overset{\text{I}}{\text{—}} \text{—} \text{—} \text{—} \text{—} \text{—}$, i. e. a harsh iambic tripod admitting a spondee in the 3d place, so called by Hermann, Elem. p. 147, and elsewhere.

1312 — 1316. Iambic trimeters.

1317 — 1325 = 1339 — 1346. Dochmiac dimeters.

1326 — 1327, and 1334 — 1338. Iambic trimeters.

The six closing lines, an anapæstic system.

